

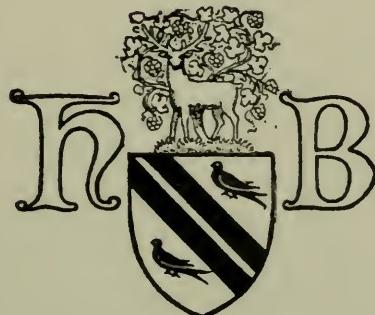


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THE IRISH LIBER HYMNORUM

*EDITED FROM THE MSS. WITH TRANSLATIONS NOTES,
AND GLOSSARY*

BY

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VOL. I. TEXT AND INTRODUCTION.

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CONTENTS OF VOL. I.

	PAGE
INTRODUCTION.	
§ 1. Prefatory	vii
§ 2. Previous Editions	vii
§ 3. Plan of this Edition	viii
§ 4. Description of the Manuscripts	x
§ 5. The <i>Liber Hymnorum</i> in use	xxi
§ 6. Conclusion	xxxi
 LIBER HYMNORUM.	
1. Hymnus S. Secundini in laudem S. Patricii ...	3
2. Hymnus S. Ultani in laudem S. Brigidae ...	14
3. Hymnus Cuminei Longi in laudem Apostolorum ...	16
4. Hymnus S. Mugintii	22
5. Hymnus S. Colmani Mic Uí Cluasaigh ...	25
6. Hymnus S. Cuchuimnei in laudem S. Mariae ...	32
7. Hymnus S. Hilarii in laudem Christi ...	35
8. Hymnus S. Colmani Mac Murchon in laudem S. Michaelis ...	43
9. Hymnus S. Oengusii Meic Tipraite in laudem S. Martini ...	46
10. <i>Gloria in Excelsis</i>	49
11. <i>Magnificat</i>	53
12. <i>Benedictus</i>	56
13. <i>Laudate pueri dominum (Te Deum)</i> ...	59
14. Hymnus S. Columbae <i>Altus Prosator</i> ...	62
15. Hymnus S. Columbae <i>In te Christe</i> ...	84
16. Hymnus S. Columbae <i>Noli pater</i> ...	87
17. Oratio S. Iohannis Euangelistae ...	90
18. Epistola Saluatoris nostri ad Abgarum ...	93
19. Hymnus S. Fiechi in laudem S. Patricii ...	96
20. Oratio Ninini	105
21. Hymnus S. Ultani in laudem S. Brigidae ...	107
22. Hymnus S. Broccani in laudem S. Brigidae ...	110
23. Hymnus S. Sanctani	129
24. Lorica S. Patricii	133
25. Lamentatio S. Ambrosii	137
26. Orationes excerptae de Psalterio ...	144
27. Hymnus [S. Columbae] in laudem S. Ciarani ...	157
28. Hymnus in laudem S. Lasriani ...	158
29. Hymnus Máel-Ísu	159
30. Nomina Apostolorum ...	159
31. Hymnus in laudem S. Patricii ...	160
32. Hymnus in laudem S. Brigidae ...	161
33. Amra S. Columbae ...	162

LIBER HYMNORUM— <i>continued.</i>								PAGE	
34.	Oratio S. Adamnani	...	...	..	...	...	...	...	184
35.	Stemma S. Mobi	..	...	..	...	...	...	...	184
36.	Hymnus S. Philippi	...	...	..	...	...	...	...	185
37.	Miscellanea	...	...	..	...	...	...	..	186
38.	De Liberatione Scandlani	...	...	..	...	...	...	..	187
39.	De exitu S. Columbae	...	...	..	...	...	...	..	189
40.	De quinque partibus Momoniae	...	...	..	...	...	...	..	190
 ADDITAMENTA.									
41.	In laudem hymnodiae	...	...	..	...	...	...	..	193
42.	Hymnus in laudem trium regum	...	...	..	...	...	...	..	194
43.	<i>Benedicite</i>	...	...	..	...	...	...	..	195
44.	Hymnus uestpertinus	...	...	..	...	...	...	..	197
45.	Hymnus de SS. Petro et Paulo	...	...	..	...	...	...	..	198
46.	<i>Cantemus domino gloriose</i>	...	...	..	...	...	...	..	200
47.	<i>Quicunque uult</i>	...	...	..	...	...	...	..	203
48.	Lorica Gildae	...	...	..	...	...	...	..	206
 INDICES.									
i.	Index Sacrae Scripturae	...	...	..	...	...	...	..	213
ii.	Index Scriptorum	...	...	..	...	...	...	..	216
iii.	Glossary to the Irish Hymns	...	...	..	...	...	...	..	217
iv.	Glossary to the Amra	...	...	..	...	...	...	..	277

Of these pieces Nos. 1-40 are contained in the MS. in the Library of Trinity College, Dublin (T); Nos. 41-47 are found in the MS. in the Franciscan Convent, Dublin (F), but are not in T. No. 48, though not found either in T or F, is printed as an appendix for reasons which will appear in the notes.

The Plates inserted at p. xxxii are derived from photographs of T and F respectively.
They are both, roughly speaking, three-quarters the size of the originals.

INTRODUCTION.

§ 1. PREFATORY.

THE book generally known as the Irish *Liber Hymnorum* is a vellum MS. of the eleventh century in the Library of Trinity College, Dublin (T), containing a number of hymns and prayers in Latin and Irish which were used in the worship of the early Celtic Church. Another copy, a little later in date, containing many of the same hymns with a few additional pieces, is preserved in the Franciscan Convent, Dublin (F). Both manuscripts are copiously glossed and annotated, in many instances by the original scribes.

It is proposed in the present volume to reproduce all that can be read of the matter contained in these two manuscripts.

§ 2. PREVIOUS EDITIONS.

In 1855 the late Dr. J. H. Todd edited for the Irish Archæological and Celtic Society the first part of what was intended to be a complete edition of *The Book of Hymns of the Ancient Church of Ireland*. A second instalment appeared in 1869, but owing to the editor's lamented death the work was never finished. In these two volumes the first eighteen pieces contained in the Trinity College manuscript were printed with much care, and the copious and learned notes which Dr. Todd added are still of great value, and are indeed indispensable to the student of ecclesiastical legend who desires information on the many points of antiquarian interest which the hymns suggest. The only MS. authorities to which Dr. Todd had access were the principal manuscript (T), and a manuscript in the custody of the Royal

Irish Academy known as the *Leabhar Breac* (B), of which more will be said below.¹

Since Dr. Todd's time the Irish hymns in the collection have received a good deal of attention from students of Celtic philology. In particular Dr. Whitley Stokes has printed and translated in *Goidelica* (2nd edition, 1872) all the Irish pieces in T, with the exception of Nos. 35-40, which are of secondary interest. In this volume many small errors in Todd's *editio princeps* of the Irish glosses were corrected. More recently the same editor printed from F, in his *Tripartite Life of S. Patrick* (1887), the pieces numbered 1, 19, and 24, with the copious marginalia which the MS. has on No. 19. The more legible parts of the marginalia in F, on the Irish hymns in honour of S. Brigid, are also given with translations by Dr. Whitley Stokes, in his *Lives of the Saints from the Book of Lismore* (1890).

Other publications of the more important Irish hymns, viz., 5 and 19-24, are those of Zimmer in his *Keltische Studien* and of Windisch in his *Irische Texte*.

Single hymns have frequently been printed by other editors and have appeared in various collections, e.g. in the *Analecta hymnica medii aevi* (Part xix) of Dreves, who printed for the first time Nos. 27, and 45; and some account of these publications will be given in their proper place.

§ 3. PLAN OF THIS EDITION.

It will be seen from what has been said in § 2 that in one form or another most, though not all, of the matter contained in the Irish *Liber Hymnorum* is already accessible to the student, though it is scattered through many volumes. What is actually printed from the two principal manuscripts for the first time now consists of the Latin pieces Nos. 25, 26, 43, 46; of the Irish

¹ For the text of one hymn (No. 6) Dr. Todd had also collated P (see p. xix).

pieces numbered 35-42 which are, as has been said, of secondary importance ; of the Irish glosses in F on No. 5 ; and of some glosses or *marginalia* from the same manuscript on the hymns 19, 21, 22, which have not hitherto been deciphered, or at least printed, by previous editors. In addition we have printed, wherever we could read them, notes, consisting for the most part of fragments of patristic Latin, which are written on the upper margins of T.

Our main object has been to present the complete contents of T and F to the reader, in a form in which their variations can be readily apprehended ; and in our *apparatus criticus* we have given the readings of such other manuscripts with Celtic affinities as we know to contain any of our hymns and seem worthy of collation. A description of these manuscripts, twenty-eight in number, exclusive of T and F, will be given in the following section.

We have, then, printed the text of T as a standard wherever it was available ; where it is defective, either from mutilation, or because, as in the case of Nos. 41-47, it did not originally contain the pieces in question, the text of F has been printed. In all cases where this has been done the fact is signified, as a glance at the arrangement of the pages will show. In orthographical details we have followed the usage of the manuscripts exactly, and for the most part as regards capital letters, with the exception that we have uniformly capitalized proper names. Letters and words included in *square brackets* [] do not exist in the MSS., but have been supplied by the editors ; *round brackets* () have been used to mark off letters and words, which though now illegible in the MSS., we have reason to believe were originally there. We have used italics to mark the expansion of contractions in the Irish texts ; in the Latin pieces it did not seem necessary to disfigure our pages with this artifice, as doubt as to the meaning of a contraction can only arise, in manuscripts like these, very rarely if at all. The *compendia scribendi* adopted by the scribes are those usually found

in Irish MSS. We have tried to mark by differences of type the more conspicuous differences in the various styles of writing that occur in T.

The chief defect in Dr. Todd's presentation of the text arose from the lack of MS. evidence which he had before him, and he had recourse sometimes in consequence to the testimony of printed editions. This defect we have tried to remedy, and in some cases have been able to add considerably to the MS. testimony heretofore printed ; in other cases we have failed to find our hymns existing elsewhere (*e.g.*, Nos. 25, 26, 29, 37-39, 41, 45) ; but we have been careful to base our *apparatus criticus* in all cases on MS. evidence alone.

Of the hymns, prefaces, and glosses in the Irish language, translations are given in our second volume. These are entirely the work of Dr. Atkinson, who is also solely responsible for the collation of the Irish pieces with the manuscripts, and for the Glossaries of the Irish words in the principal hymns (Nos. 5, 19-24, 29), and in the *Anra* (No. 33), which are printed at the end of this volume. In these glossaries no account is taken of the vocabulary of the Prefaces or the Glosses, as these represent a later stage in the language ; and for a like reason, the later Irish pieces (Nos. 36-42) are not drawn upon. For the collation of the Latin texts of T, F and B, Dr. Atkinson and I are jointly responsible ; the materials for the rest of the *apparatus criticus* I have myself collected. The introduction to Vol. II, which deals with the metrical systems of the *Liber Hymnorum*, is the work of Dr. Atkinson ; I have written all the notes, with the exception of a few on Irish linguistic, which will be readily recognised.

§ 4. DESCRIPTION OF THE MANUSCRIPTS.

T. The manuscript classed E. 4. 2, in the Library of Trinity College, Dublin (saec. xi). It consists now of 34 vellum folios about $10\frac{1}{2}$ inches long by 7 broad, with three supplementary

scraps of vellum bound in at the end, which we have numbered as *fragmenta* i, ii, iii. The first page, which probably contained the Preface to S. Sechnall's hymn *Audite omnes*, in honour of S. Patrick, is missing, as is also one folio between ff. 12 and 13, and two folios between ff. 24 and 25 (see p. 149). The folios towards the end have been displaced by the binder, and their order should be: 25, 29, 30, 31, 32, 34, 26, 27, 33, 28. We have printed the text in this order. It is not possible now to determine in what fashion the leaves were gathered and bound together when the MS. was in its original form. It contains the pieces 1-40 (incl.) in order as given in the *Table of Contents*. The initial letters of the hymns are beautiful specimens of the Irish art of illumination in the middle ages; and the writing as far as fol. 31 is splendidly executed (see Plate I). After this point it degenerates, and is apparently of considerably later date than that of the main body of the manuscript; it is probable indeed that these later hymns, none of which occurs in the Franciscan copy, may not in strictness belong to the *Liber Hymnorum* itself, but are supplementary pieces added by a later scribe. There are various styles of writing in the manuscript. The Latin hymns as far as No. 25 are in a fine square semi-uncial which we have represented by *pica* type; the Irish hymns and the prayers are in an angular character, and we have printed them in *small pica*, as also the Prefaces which are in a smaller angular hand. As far as No. 23 there are interlinear and marginal glosses to all the hymns in Latin and Irish in very minute writing which we have given in *brevier* type.¹ In addition to these there are notes in the upper margins, much defaced and very hard to read, which we have attempted to reproduce at the end of each hymn; they are chiefly extracts from Augustine, Isidore, Gregory and Hraban of S. Maur, and do not seem as a rule to have any special bearing upon the text. But it has been necessary for the plan of this edition to

¹ The references at the foot of the pages in *nonpareil* type have been added by me.

print them so far as they are legible, in order that the reader may have the entire contents of the MS. before him. These, together with the glosses, may be somewhat later than the text of the hymns; but it does not seem to us that there is any clear evidence for this, palæographical or other. The MS. is not easy to date with precision, but it is probably of the eleventh century and perhaps belongs to its earlier years.

Of its history we know practically nothing. It has been in the Library of Trinity College since the middle of the seventeenth century; and it is possible that it came to us through Archbishop Ussher, although it is not kept with the bulk of his manuscripts. A few notes from it are found in the seventeenth century paper MS. F. 4. 30, in the same Library, but they throw no light on its provenance.

It is probable that Ware had seen it, though it is possible that his words refer to another copy of the *Liber Hymnorum* which we have failed to trace. In his *Opuscula S. Patricii* (p. 144) he says: "Neque hic prætermittendum extare etiamnum Hymnum S. Patricio attributum, in antiquo tum Latinorum tum Hibernicorum Hymnorum codice, literis Hibernicis descripto, ad conuentum fratrum minorum de obseruantia Donegalliae olim pertinente, qui ita definit; Domini est salus. domini est salus, salus tua Domine sit semper nobiscum, Reliqua pars eiusdem lingua Hibernica conscripta est, a cuius peritia me longe abesse profiteor; ideoque Hymni illius editio ab alio quopiam est expectanda."

The piece here referred to the *Lorica S. Patricii* (our No. 24) is not in F; and F seems to be complete and to have survived without mutilation. It is in T, but there is no other evidence for connecting T with the Donegal Franciscans; and further the Latin versicles at the end do not agree exactly with the text of them in T. They agree much better with the readings of Θ (see p. 135); but then Θ = Rawl. B. 512 could not possibly be described as a *Book of Latin and Irish Hymns*.

If Ware's evidence is to be securely relied on, his words would suggest the existence of another copy of the *Liber Hymnorum*, possibly at Brussels, where some of the Louvain manuscripts ultimately found a home. But we have not been able to trace the existence of such a book ; and perhaps the true inference to draw from Ware's statement is that he had seen T (though where, we know not) and was speaking from memory, or from imperfect notes, of the versicles at the end of the *Lorica*. The reference to the Donegal Franciscans may be due to some further confusion with F. It is hardly likely that the Donegal Convent had *two* copies of the *Liber Hymnorum*.

A beautiful modern copy on paper of the entire volume (T) was acquired by Trinity College in 1892, at the dispersion of the library of Bishop Reeves, the eminent Celtic scholar and antiquary. At the end of this there is a colophon : "Ar na críocnúccad du Patraic .h. Caoim. mdcccxlii," which seems to indicate that it was the work, not of Bishop Reeves himself as we were inclined to believe on a hasty examination, but of one Patrick O'Keeffe, who was well-known in Dublin half a century since as an Irish scribe. It is carefully executed, and aims at reproducing its exemplar *paginatim et literatim* ; but it does not add in any way to our knowledge of the book.

F. This valuable MS., now preserved in the Library of the Franciscan Convent at Dublin (saec. xi), is the only other copy of the Irish *Liber Hymnorum* known to us. It consists of 23 folios, and it contains in the following order the pieces which are numbered 41, 42, 14, 15, 16, 17, 18, 1, 2, 3, 4, 7, 8, 9, 43, 44, 10, 45, 5, 6, 11, 46, 12, 13, 19, 20, 21, 22, 23, 47, in our Table of Contents. It thus omits Nos. 24-40 (incl.) which are found in T, and contains Nos. 41-47 (incl.) which are absent from that MS. ; the remaining hymns being common to both MSS., though not always occurring in the same order. Of the pieces peculiar to F, only 41 and 42 are in Irish, the rest being Latin. It is not a copy of T, as will be seen from the collation,

though the text all through is of the same general character. There are copious glosses and marginal notes in the case of many of the hymns, as will be noted in the proper place. The handwriting (see Plate II) and the character of the illuminated letters¹ suggest a date not earlier than the eleventh century, and probably it was written towards its close, or at the beginning of the twelfth. If reliance may be placed on its spellings and its grammatical forms, it would seem to be later than T.²

Of its *provenance* little is known. On the lower margin of p. 3 a seventeenth century hand has written "Ex libris conuentus de Dunnagall"; and Sir James Ware³ expressly quotes it in the year 1639 as "Lib. uet. hymn. conuent. Dunnagalliae." This, too, seems to be the MS. of which Ware writes as follows in his *Opuscula S. Patricii*⁴ (1656). Speaking of the hymn *Audite omnes* of S. Sechnall in honour of S. Patrick (No. 1), which he prints, he says: "Descriptus est hymnus ille alphabeticus ex antiquo codice MS. hymnorum olim ad conuentum ordinis minorum de obseruantia Donagalliae pertinente, nunc in bibliotheca instructissima Usseriana asseruato." And that the MS. was at one time in Ussher's hands is made certain by his own statements in the Epistle to Vossius prefixed to his tract *De Symbolis* (1647): "In hymnorum, partim Latino partim Hibernico sermone scriptorum, codice uetustissimo . . . notatum reperi, trium episcoporum opera in eadem Nicæna synodo illud [sc. symbolum Athanasianum] fuisse compositum, Eusebii et Dionysii, et nomen tertii (sic enim ibi legitur) nescimus. . . In eadem hymnorum collectione, Nicetam Deum laudauisse legimus, dicentem; Laudate pueri dominum laudate nomen domini; Te Deum laudamus, te dominum confitemur. Et quæ sequuntur in hymno illo decantatissimo,

¹ The citation of Eochaid Ua Flannucain in the Preface to the first hymn confirms this (see vol. ii. pp. 7, 98).

² See Stokes' *Tripartite Life of St. Patrick*, p. cii.

³ *De Scriptoribus Hibernicis*, p. 15.

⁴ p. 150.

qui B. Ambrosio uulgo tribuitur: ista præterea adjecta appendice.

Te patrem adoramus æternum, te sempiternum filium inuocamus, Teque spiritum sanctum in una diuinitatis substantia manentem confitemur. Tibi uni Deo in Trinitate debitas laudes et gratias referimus: ut te incessabili uoce laudare mereamur per æterna secula seculorum. Amen.”¹

A reference to the Prefaces to the *Quicunque uult* and the *Te Deum* in F (see pp. 203, 59 *infra*) will show conclusively that F was the MS. to which Ussher here refers. There is still a paper MS. in Ussher’s collection in the Library of Trinity College (E. 3. 28), containing a copy of certain of the Irish hymns in F; that F was its source rather than T is evident as well from some of the readings adopted as from the order in which the hymns have been transcribed.

F, however, must have been at the Franciscan Monastery of Donegal in 1630, for it was one of the books from which Michael O’Clery tells us he composed the *Martyrology of Donegal*, “begun and ended” in that year.² Shortly afterwards it left Ireland, and in company with the other Donegal MSS. reached the Franciscan house at Louvain. It was probably through Michael O’Clery’s zeal that they were put in safe custody there.³ They were studied by the great Franciscan scholar Father John Colgan, and the copies of some of the most famous of our hymns, printed by him in the *Trias Thaumaturga* (1645), were derived from F, as is apparent from the text which he gives. From thence F found its way to S. Isidoro, Rome, where it remained until the year 1872, when permission was given by the General of the Order for the return of the Irish manuscripts to Dublin; they are now housed in the Franciscan Monastery, Merchants’ Quay. To the courtesy of the Librarian, Rev. T. A. O'Reilly, O.S.F., we are indebted for access to F at all times.

¹ Ussher, *Works*, vii. p. 300.

² See under Jan. 18, Feb. 1, and Sept. 4, in the *Martyrology of Donegal*, edited by Todd and Reeves for the Irish Archaeological Society (1864).

³ See *Historical Manuscripts Commission*. App. to Fourth Report, p. 600.

This MS. was not seen by Dr. Todd until the very end of his life, and consequently he was not able to avail himself of its readings in his edition of the *Liber Hymnorum*. The most complete description of it, hitherto printed, is that given on pp. cii–cix, Vol. i, of Dr. Whitley Stokes' edition of *The Tripartite Life of S. Patrick* (1887). Facsimiles of one verse of a hymn from it, and of several initial letters, are given by Sir J. Gilbert in his *National MSS. of Ireland*, Part iv, App. Plate xxi.

The other MSS. which we have used are the following :—

- A. The *Antiphonary of Bangor* (saec. vii), now at the Ambrosian Library, Milan, (C. 5, *inf.*). Among its contents are Nos. 1, 7, 10, 12, 13, 43, and 46 of the pieces in this volume. It has been diligently edited for the Henry Bradshaw Society by the Rev. F. E. Warren, B.D. (1892 and 1895); and it is from the photographic facsimile forming the first volume of his edition that the variants registered in our *apparatus criticus* have been taken. For a full account of the MS. and of its previous editors reference should be made to Mr. Warren's pages.
- B. The *Leabhar Breac* (saec. xiv) or Speckled Book, preserved in the Library of the Royal Irish Academy at Dublin. This MS. is an immense collection of ecclesiastical pieces; and contains Nos. 1, 10, 14 (in part), 30, 33, 35, and 48 of our hymns, as well as Prefaces to 1, 10, 11, 12, 14, and 43, which are of the same character as the Prefaces in T and F. Hymns Nos. 1 and 14 are copiously glossed in this manuscript. It has been published in facsimile by the Royal Irish Academy (Dublin, 1876), with a complete table of contents; the collations for this edition have been made with the MS. itself.
- C. The *Book of Cerne* (saec. ix), now in the University Library at Cambridge (LL. i, 10). This MS. is, as yet, inedited; but Nos. 7, 17, and 48, which it contains, were

collated in February, 1895, by me for the purposes of this edition. A short description of the MS., which belonged to the Abbey of Cerne in Dorsetshire, will be found in the Catalogue of the MSS. of the Cambridge University Library, Vol. iv, p. 5.

- D. This is the fragmentary MS. numbered Harleian 7653 in the British Museum (saec. ix). It contains, *inter alia*, a text of the *Te Deum* (No. 13), which seemed worth collating for this volume, as it has readings which connect it with the Irish type of text. This has already been printed by Mr. W. de Gray Birch in the *Book of Nunnaminster*, App. B (Hampshire Record Society, 1889), and by Mr. Warren in the *Antiphonary of Bangor*, Vol. ii, p. 83; I examined it afresh in December, 1895.
- E. The MS. numbered 218 of the School of Medicine at Montpellier (saec. ix). It contains No. 14, the *Altus prosator*, between the *De Uita Contemplatiua* ascribed to S. Prosper and some epigrams which bear the name of that author. The text has been printed by A. Boucherie in the *Revue des langues romanes*, Vol. vii, pp. 12-24 (1875); and our collation has been derived from this source.
- G. The MS. numbered 2 at the S. Gallen *Stiftsbibliothek* (saec. viii), and
- H. The MS. numbered 577 (saec. ix or x) at the same Library. These MSS. contain No. 7, the *Hymnum dicat* attributed to S. Hilary of Poitiers, and they have been kindly collated by Dr. Ad. Fäh for our edition.
- I. The MS. numbered 146 in the Library at Orleans (saec. x). This contains No. 14 among the works of S. Prosper, and its text of the hymn has been printed by Ch. Cuissard in the *Revue Celtique*, Vol. v. p. 205 ff. (1882). We have taken the variants in our *apparatus criticus* from this edition.

- J. The MS. Reg. 2. A. xx, in the British Museum (saec. vii), the fullest description of which is given in Rev. F. E. Warren's *Antiphonary of Bangor*, Vol. ii, p. 97, ff. I have placed the readings of No. 18 in our *apparatus criticus*, but have not transcribed one or two Anglo-Saxon glosses and some Latin prayers which it has in the margin. J also contains several of the ordinary canticles, but there is nothing sufficiently distinctive in their text to make it worth registering.
- K. The Reichenau MS. at Karlsruhe No. cxcv (saec. ix), containing among other pieces with Irish connexions (see Mone *Hymni Latini medii aeui*, i, p. 387, and iii, p. 74) No. 6 of our hymns. For a collation of this hymn we are indebted to Dr. A. Holder.
- L. The *Book of Lismore*, a MS. (saec. xv), in possession of the Duke of Devonshire. The lives of the Saints from this book have been carefully edited by Dr. Whitley Stokes (*Anecdota Oxoniensia*, Mediæval and Modern Series, Part V., 1890); and our collation of No. 21 and its preface is derived from his edition.
- M. This MS. is classed M. 32. 4, at the Ambrosian Library, Milan, (saec. ix). It contains the *Altus prosator* of S. Columba (No. 14), at the end of the work *De Uita Contemplatiua*. The Hymn was printed from this MS. by Reifferscheid (*Sitzungsberichte der Wiener Akad., Phil. Hist. Classe*, xvii. p. 544). Dr. Wickham Legg kindly checked Reifferscheid's transcript in April, 1895, for the purpose of this edition, and furnished us with a few additional glosses which are probably of the twelfth century.
- N. The *Book of Nunnaminster*, i.e., Harl. 2965, in the British Museum (saec. viii). This has been edited by Mr. de Gray Birch (*Hampshire Record Society*, 1889). My collations of Nos. 17 and 48 were made in August, 1896.

- O. The Oxford copy of O'Donnell's *Vita Columbae*, viz., Rawl. B. 514, in the Bodleian Library (saec. xvi). The transcript of No. 16 from this MS. which we have used, was obtained through the good offices of Rev. H. J. White, M.A., of Merton College. The author of this Irish *Life of Columba* (Colgan's *Vita Quinta*) was Manus O'Donnell, son of Black Hugh O'Donnell, who died in 1537, according to the Four Masters, in the Franciscan Monastery of Donegal, after assumption of the habit of the order. The MS. was written at Lifford in 1532. Some pages are reproduced in facsimile in Gilbert's *National MSS. of Ireland*, Part iii., Plates lxvi, lxvii.
- P. The cursive Greek Psalter, A. vii. 3, in the University Library at Basel (saec. x?). The collation of No. 6, *Cantemus in omni die* (which is written on folio 2, before the Psalter), was made for us in May, 1895, by Dr. Wickham Legg.
- Q. The copy of O'Donnell's *Vita Columbae* (saec. xvi), preserved in the Franciscan Convent at Dublin (see under F and O). It contains hymn No. 16. This was the actual copy used by Father John Colgan, from which he compiled the Latin version of Columba's life given as the *Vita Quinta* in the *Trias Thaumaturga*.
- R. The Reichenau MS. at Karlsruhe (saec. ix), numbered ccxxi. It contains, in addition to other hymns having Irish relations (see Mone *Hymni Latini medii aeui*, i, p. 447, iii, pp. 68 and 182), Nos. 6 and 8, which were collated for us by Dr. A. Holder.
- S. The *Stowe Missal* (saec. viii), now in the Library of the Royal Irish Academy at Dublin. We have thought it worth while to register the variants of the *Gloria in Excelsis* (No. 10) from this MS., as they present some peculiarities only found in copies of this hymn which have connexions with Celtic Christianity.

- V. The Vatican MS. Pal. l. 482 (saec. xi or xii?). For the collation of No. 2 from this MS. we are indebted to Signor Ignazio Guidi of Rome. The Palatine collection at the Vatican originally came from Heidelberg.
- W. The *Antiphonary of Kilmoone* (saec. xv), classed B. 1, 5, in the Library of Trinity College, Dublin. This contains No. 31 of our hymns in an office for the Feast of S. Patrick.
- X. The Bodleian MS. (saec. xiii or xiv ?), classed Laud. Misc. 615. It contains, among other Irish pieces, No. 21, S. Ultan's hymn in honour of Brigid, at p. 113 ; and we have given a collation.
- Y. The Bodleian MS. (saec. xv), Rawl. B. 505, and
- Z. The Bodleian MS. (saec. xv), Rawl. B. 485, contain No. 28, the hymn in honour of S. Ciaran, ascribed to S. Columba. My collation was made in December, 1894.
- Δ. This is a manuscript (saec. ix) formerly at Darmstadt and now at Cologne. Hymn No. 48 was printed from it by Mone in his *Hymni Latini medii aeui*, i. 367 ; our record of its readings is taken from a transcript printed by Zimmer¹ in 1893.
- Θ. The copy of the *Tripartite Life* at the Bodleian Library, classed Rawl. B. 512 (saec. xiv or xv). The text of No. 24 from this has been printed by Dr. Whitley Stokes in *Goidelica*, p. 153, and we have taken our variants from his transcript.
- Η. The MS. Lat. 18665 (*olim Tegernsee 665*) in the Stadtbibliothek, at Munich (saec. xi). It contains at the end of the *De Vita Contemplativa*, the *Altus* of S. Columba (No. 14), the variants of which have been courteously supplied to us by Dr. L. Traube.
- Σ. The *Southampton Psalter*, in the Library of St. John's College, Cambridge (saec. xi). The collations of Nos.

¹ *Nennius vindicatus*, p. 337.

43 and 46 from this MS., which is distinctively Irish, were kindly made for me by Mr. F. C. Burkitt.

Ψ. The British Museum MS. Harl. 585 (saec. x). The collation of No. 48 from this is borrowed from Birch's *Book of Nunnaminster*. I cannot guarantee its exact fidelity, as I have not been able to consult the MS. itself.

§ 5. THE *LIBER HYMNORUM* IN USE.

Books of hymns are not mentioned in the West before the time of St. Hilary of Poitiers, who, according to St. Isidore of Seville, was the first Christian hymn writer.¹ S. Jerome says that a *Liber Hymnorum* by Hilary was extant in his day.² As we come to later times, mention of such collections becomes more frequent ; one, for instance, is ascribed to Bede. More to our purpose is a book mentioned by Adamnan in his *Vita S. Columbae*,³ of which he tells a wonderful story that need not here be repeated. He describes it as *hymnorum liber septimaniorum sanctae Columbae manu descriptus*, which apparently means a book of hymns for weekly use. According to the B Preface of the *Altus Prosator* (see vol. ii. p. 23), one of the presents sent by Pope Gregory to Columba was "The Hymn of the Week—a hymn for every night in the week." And again Adamnan tells that on the morning of S. Columba's death hymns were sung at the monastic offices at Iona ; *hymnis matutinalibus terminatis* is his phrase.⁴ Unfortunately of the structure of the daily offices in the Celtic Church we know very little ; but we have evidence which enables us to identify some of the hymns that were in, at least occasional, use.

In his *Chapters on the Book of Mulling* (ch. vii), Dr. Lawlor has called attention to a directory for an office which he has

¹ *De officiis*, i. 6.

³ Lib. II., 9.

² *De vir. illustr.* 100.

⁴ Lib. III., 23.

succeeded in deciphering at the end of S. John's Gospel in the Book of Mulling, a ninth century copy of the Latin Gospels preserved in the Library of Trinity College, Dublin. He has observed that in several cases the last three verses of a hymn are prescribed for recitation, in accordance with a Celtic usage of which we shall give instances further on (*see* vol. ii, p. 98); and he has thus been enabled to identify nearly all the pieces mentioned in the directory. For the details of his most ingenious reasoning, we must refer the reader to his monograph; but we give here his scheme of the service. "It consists," he writes (*I.c.* p. 162) "of the following parts (following an illegible portion at the beginning):—

1. The Song of the B.V.M. (*Magnificat*).
2. ?
3. Stanzas 4, 5, 6, of the Hymn of S. Columba (*Noli Pater*).
4. A lection from the beginning of S. Matthew v, followed apparently by a formula not yet identified.
5. The last three stanzas of the Hymn of S. Secundinus (*Audite omnes*).
- 6 and 7. Two stanzas supplementary to this hymn (*In memoria* and *Patricius episcopus*).
8. The last three stanzas of the Hymn of Cummain Fota (*Celebra Iuda*).
9. The antiphon *Exaudi*, &c., appended to this hymn.
10. The last three stanzas of the Hymn of S. Hilary of Poictiers (*Hymnum dicat*).
11. The antiphon *Unitas in trinitate*, &c.
12. The Apostles' Creed.
13. The Lord's Prayer, followed possibly by
14. The Collect *Ascendat oratio*, &c."

The manuscript is extremely hard to read; but Nos. 2, 3, 11, and 14 of the above are the only items, I think, about which there can be any reasonable doubt.

No. 2 is quite illegible, and I can offer no suggestion.

No. 3 stands as follows in the manuscript : *Benedictus usq; ioh . . .*, which I believe to have been correctly identified by Dr. Lawlor with part of the hymn *Noli pater* (see p. 88), rather than with the familiar hymn of Zacharias, which naturally suggests itself. For this identification some reasons, in addition to those mentioned by Dr. Lawlor, will be given below (see p. xxvi and vol. ii. p. 172).

Of No. 11 all that is legible is . . . *nita . . . sq; ī finem*, which I shall presently show cause for equating with the hymn *In trinitate spes mea* (No. 8 in our collection), rather than with the antiphon *Unitas in trinitate* (p. 42 *infra*) suggested by Dr. Lawlor.

No. 14 is quite illegible ; but the collect *Ascendat oratio* follows the Creed and the Lord's Prayer in a short office in the *Liber Hymnorum* (p. 156, *infra*) ; and I believe, therefore, that it probably occupied the same place in the Mulling Office.

There was also something in the manuscript before *Magnificat*, which cannot now be read.

In Dr. Lawlor's opinion this directory for an office is written by the hand of one of the scribes of the Book of Mulling ; and it is therefore to be ascribed to the ninth century. It is interesting to find a trace of the use of so many of the pieces in the *Liber Hymnorum* at so early a date. The Book of Mulling, indeed, is thus the earliest witness to several of our hymns ; for our manuscripts (T and F) are later by two or three centuries.

It is important to observe, in the next place, that there is another reference to the Mulling office in Celtic literature, a reference which explains, as it seems to me, its occasion and purpose.

An ancient prediction, frequently alluded to in Irish documents,¹ had spoken of the "Feast of S. John," *i.e.*, the Decollation of John the Baptist (Aug. 29), as a day of misfortune, on which a wide-spread pestilence would begin its

See O'Curry's *Manuscript Materials of Irish History* 1. 4

ravages. For instance, a prophecy ascribed to S. Mulling (one of the "Four Prophets" of Ireland, d. 696), runs as follows :

"On John's festival will come an onslaught,
Which will search Ireland from the south-east ;
A fierce dragon that will burn everything it reaches,
Without communion, without sacrifice."¹

Again, the Four Masters record that in the year 1096, "the men of Ireland were seized with great fear in consequence" of this well-known prediction, and that a general fast was ordered, with alms and offerings, which proved efficacious in averting the plague.

Now, the prediction was believed to have been made in the first instance by Adamnan, and in the *Leabhar Breac* (ff. 258, 9), there is a piece generally known as the "Second Vision of Adamnan," which incorporates the old superstition and dresses it up with new matter.² This piece seems to have been composed before the Anglo-Norman invasion of Ireland, and probably not long before the fateful year 1096. It directs that there shall be a three days' fast every three months, viz.: (1) on the first Friday "after Shrovetide of Lent of winter (*chorgais-gemrid*), i.e., the beginning of Advent³; (2) on Ash Wednesday; (3) on the Wednesday after Pentecost; and (4) on the Wednesday after the beginning of autumn. Also on August 29th, the "Feast of St. John," a like fast was to be observed. And then is given the account of the penitential office which was to be used on these special occasions, in view of the dreaded pestilence. "In the time that is given to God for fasting and prayer, it is wrong to think of aught save the benefit of the soul, both by preaching and celebration,⁴ to wit, a hundred genu-

¹ This is a note in the B copy of the *Felire of Oengus*, at Aug. 29. See Stokes' *Felire*, p. cxxxiv.

² This is translated by Whitley Stokes in the *Revue Celtique*, xii. 240.

³ Dr. Whitley Stokes observes that this points to a *Quadragesima* of winter, such as was observed in some of the Gallican Churches.

⁴ It is to be borne in mind that 'celebration' (*celebrad*) in Celtic literature, does not signify the Eucharistic service. This was called *oifreann*, 'offering'; *celebrad* stands for the Divine Office or, generally, for any public service of prayer and praise.

flexions with *Biait*, and *Magnificat*, and *Benedictus*, and *Miserere mei Deus*, and cross-vigil, and Patrick's Hymn, and the Hymn of the Apostles, and a smiting of hands, and a *Hymnum dicat*, and Michael's Hymn, and a genuflexion thrice at the end of each hymn, and they strike their breasts and say 'May mercy come to us, O God, and may we have the Kingdom of heaven, and may God put away from us every plague and every mortality.'

The identification of the office here mentioned with that sketched out in the Book of Mulling is easy. *Biait* is the Irish form of *Beati*, and is frequently used as the short title of the Beatitudes from S. Matthew v.¹ "Patrick's Hymn" is the *Audite omnes* of S. Sechnall (p. 9 *infra*); the "Hymn of the Apostles" is the *Celebra Iuda* of S. Cummain Fota (p. 18);² and "Michael's Hymn" is the hymn in honour of S. Michael attributed to S. Colman mac Murchon, which begins *In trinitate spes mea fixa* (p. 44). According to a recognised usage (see Vol. ii. p. 98), the last three stanzas of the well-known hymns numbered 1, 3, and 7 in our collection, did duty for the whole; and in the cases of 1 and 3 the usual antiphons were appended to them. It thus appears that the office given in the Book of Mulling and that roughly described in the Second Vision of Adamnan are practically identical. The differences are but trifling. In the one case the Beatitudes precede, in the other case they follow the *Magnificat* and *Benedictus* (*i.e.*, part of the

¹ For instance, we have printed a gloss at p. 114 *infra* (see Vol. ii, p. 193), where "the eight *biaits* of the gospel" are of course the Beatitudes in the Sermon on the Mount. Another undoubted employment of the word in this sense will be found at the beginning of the Passion of St. Peter and St. Paul in the *Leabhar Breac* (Atkinson, *Passions and Homilies*, pp. 86, 329, 561). But *biait* was also used as a short title of Ps. cxix (cxviii) *Beati immaculati*, and this must be borne in mind. Thus in an Irish commentary on the Psalter in the MS. Rawl. B. 512, it is observed that there are five psalms "on which the Hebrew alphabet has been put," viz., "Noli (Ps. xxxvi), Confitebor (Ps. cx), and Beatus uir (Ps. cxi) before the *Biait*, and the *Biait* itself (*i.e.* Ps. cxviii), and Exaltabo (Ps. cxliv)." See Kuno Meyer in *Hibernica Minora*.

² And not, as Mr. Warren suggests (*Antiphonary of Bangor*, II. 39), the hymn beginning *Precamur patrem*.

Noli Pater), and in the office of the Adamnan Vision there is mention of a *Miserere mei deus* (Ps. li. 3), and of the prayer beginning “ May mercy come to us,”¹ which do not appear in the Mulling office. The Creed and the Lord’s Prayer, on the other hand, which are prescribed in the Book of Mulling are not found in the *Visio*.

This monastic office, then, comprised, in addition to a lection from S. Matth. v, and some short prayers, the hymns numbered 11, 16, 1, 3, 7, 8, in our *Liber Hymnorum*. It was used with the special intention of invoking the Divine protection against the dreaded Yellow Plague (see Vol. ii. p 172); and it is interesting to find that such services of intercession were held in connexion with the monastery of St. Mulling, as will be seen from the following quotation. “ ‘ In Media’ inquit Dauid Rothus episcopus Ossorenensis, ‘ S. Ioannis Baptistac fons ; in Lagenia, S. Brigitae puteus uisitetur. Ad riuulum S. Molengi quarto a Rosponte lapide, ad fluueum Neorium situm olim deprecandae pestis asylum, omnes ordinum orationes causa confluebant.’ ”² Now we have seen that the prediction of this pestilence was specially ascribed to St. Mulling; and we have also seen that services of intercession in reference to it were held *Ad riuulum S. Molengi*. It was therefore quite natural that the order of service should be sketched in a book called by his name and preserved in the monastery which he founded.

One other example of a directory for a monastic service in the Celtic Church is extant, though in a fragmentary condition. The first three leaves of the Greek Psalter at Basel (which we call P and have described in § 4 above) are occupied with some Latin pieces in Irish handwriting. First comes our hymn No. 6 (*Cantemus in omni die*) at full length. Then (the handwriting changing) there follows this collect :

¹ *Don-fair trócaire*. According to the *Book of Lismore* (ed. Stokes, p. 267), this was a favourite phrase of St. Ciaran of Clonmacnoise.

² *Giraldus Cambrensis euersus* (ed. Kelly), i. 132. This reference has been kindly pointed out to me by Dr. Lawlor.

" Singularis meriti sola sine exemplo mater et uirgo Maria, quam deus ita mente et corpore custodiuuit, ut digna exirtes (*sic*) ; ex qua sibi nostre redemptionis pretium dei filius corpus aptaret : Obsecro te misericordissima, per quam totus saluatur (?) mundus : Intercede pro me spiritu (*sancti*)ssimo (?) a cunctis iniquitatibus : nil aliud dignus sum quam aeternum subire supplicium : Tuis uirgo splendidissima salua is meritis perenne consequar regnum."

Immediately following, we have in full the alphabetical hymn in honour of St. Brigid, beginning *Alta audite ta erga*¹, and ending *cum matre Maria*. Then in a larger handwriting, we have : " Item, Christus in nostra insola quæ uoc(atur)," which is plainly a direction for the recitation of our hymn, No. 2. Then follows :

' Sancta beatissima uirgo uirginum beatissima Maria : INtercede pro nobis. Incipit epistola saluatoris domini nostri Iesu Christi ad Aeudgarum [*i.e.*, our No. 18].

Deus meus et pater et filius spiritus sanctus cui omnia subiecta sunt cui omnis creatura deseruit [*i.e.*, our No. 17]."

The next page of the manuscript is taken up with the prayer *De conscientiae reatu ante altare*,² which is followed by invocations of the B.V.M., and of saints and angels.³ But leaving this on one side, as probably unconnected with what goes before, we find in the opening pages of the Basel Psalter a directory, apparently for a monastic service, prescribing the following pieces : (a) Our hymn No. 6 ; (b) a Collect to the B.V.M. ; (c) the alphabetical hymn *Alta audite* in praise of St. Brigid ; (d) our hymn No. 2 ; (e) an invocation of the B.V.M. ; (f) the piece No. 18, seemingly used as a lection ; (g) the Prayer of St. John the Evangelist (No. 17 in our collection). This seems to have been a special office (it is not certain that the first three items properly belong to it) ; but it is not now possible to determine

¹ See Mone, *Hymni latini mediæ aëui*, iii. 241.

² Printed in Warren, *Liturgy and Ritual of the Celtic Church*, p. 185.

³ Printed in *Atlantis*, v. 76.

its occasion. At all events, it supplies another illustration of the early use of some of the pieces in the *Liber Hymnorum*.

Were these pieces only used in *occasional* offices, or did they form part of the regular choir services? This is a question not easy to answer with confidence. Dr. Lawlor thinks that the Mulling office was said daily, and probably both at bed-time (like Compline) and at early morning (like Mattins).¹ However the context in which it appears in the *Visio Adamnani*, as it proves that the office, at the date of that piece, was used at special seasons with a special motive, suggests that it did not form part of the ordinary rule. And it seems to me that the facts adduced by Dr. Lawlor prove, not that the office as a rule was in daily use, but, that several of the pieces named in it were considered as suitable for daily recitation. This, indeed, is beyond question, as we shall see in the sequel. We proceed to collect the facts which suggest that a book of hymns like T and F was used at the Celtic daily offices. It will be borne in mind that only the first twenty-six pieces in T are to be considered as belonging to the book in its original form.

I. The presence of *Magnificat*, *Benedictus*, and *Te Deum*, and (in F) of *Benedicite*, *Cantemus domino*, *Quicunque uult*, and the well-known evening hymn *Christe qui lux es*, suggest *prima facie* that the volume which contain them was used in choir. Of *Gloria in excelsis* the scholiast notes (p. 49): "at night it is due to be sung." Of *Audite omnes*, the hymn of St. Sechnall, we know (see vol. ii, p. 97) that it was directed to be sung in monastic houses throughout the Three-day festival of St. Patrick. The Irish scholiasts, indeed, say (vol. ii, p. 6): "Whoever shall recite it on lying down and on rising up shall go to heaven," which would seem to point to private recitation only; but the former quotation establishes its

¹ *Book of Mulling*, p. 157.

(at least) occasional use in common worship. Our notes on St. Hilary's *Hymnum dicat* (vol. ii, p. 127) show that this piece also was sung by the members of religious houses at the early morning hours. And the antiphon appended to the hymn *In te Christe* (p. 85 *infra*) . . . *dum sibi ymnos canimus decim statutis uicibus* . . . is conclusive as to the singing of hymns, of which *In te Christe* was one, at the services of the canonical hours. When we couple these facts with what Adamnan tells us (see above, p. xxi) of books of hymns, it is natural to think that the books before us (T and F) were employed in the Divine Office.

2. It has been said above (p. ix) that Latin notes are written in the margins of T all through the older part of the book. Of these, some are etymological (see pp. 48, 52, 106, 143); but for the most part they are extracts from Augustine and Gregory of a homiletic sort, such as would provide suitable *lectiones* for the canonical hours. And in three instances (pp. 45, 95, 142), the passages are in actual use at the present day in the Breviary. I am inclined to think, therefore, that these extracts (or most of them) may have been written in the margin, with the view of recording lections in common use. This, if true, confirms the connexion of T with the choir services.
3. A note on fol. 21 of T (p. 143 *infra*) seems to be of the nature of a rubric. "Uespere psalmus cotidie cantatur post prandium uel ballenum." This does not appear (see vol. ii, p. 213) to have any connexion with the text of fol. 21; but its presence in T may indicate that the book was in common use in choir.

These indications are, it is true, by no means conclusive; but they confirm to some extent what is *primâ facie* probable. For we know that books of hymns were in daily use; and here is a *Liber Hymnorum*. But we have yet to reckon with the

remaining pieces in T and F, for only a few—and those not the most remarkable—have yet been mentioned.

The Irish hymns (Nos. 19–24) were probably sung on the festivals of St. Patrick and St. Brigid. They could hardly have been in daily use. Perhaps, too, No. 9 belonged to the feast of St. Martin. Again, Nos. 4, 5, and (perhaps) 16, are suitable rather for use in time of pestilence or sudden danger, than as part of the regular rule (see vol. ii, p. 172). In some cases our hymns were used privately. Nos. 1, 9, 14, 17, and 24 seem to have been said as charms, the recitation of which was efficacious against hurt and danger (see vol. ii, p. 210). The piece in praise of hymnody (No. 41) prefixed to the F manuscript shows how highly esteemed hymns were in this regard. Nos. 25 and 26 also seem to be better adapted for private penitence and prayer than for the public worship of the community.

The conclusion is thus suggested that the *Liber Hymnorum* may have served a double purpose. It contains a number of hymns and canticles which are associated with the monastic offices of Western Christendom, and it also contains pieces which seem suitable for private and occasional recitation, rather than for daily use in choir.

But I am not sure that the collections in their present form were originally made for the purposes of the Divine Office at all. It seems not impossible that the various pieces may have been gathered into one book at a time when the Celtic services had given place to the English use, with the pious motive of preserving a record of an older state of things. The copious glosses which elucidate (or obscure) the meaning of the phrases employed indicate rather the book of an antiquary than a service book for devotional use. Among the older Celtic monks there must have been many in the eleventh and twelfth centuries who resented the introduction of a new order of worship, and who would fain preserve the memories of their past. Our principal manuscript (T) might well have been written with this laudable intention. The fact that the handwriting changes

towards its close, and that later pieces are added, would harmonise with the supposition that the book served as a kind of repertory of ecclesiastical pieces, of interest to a son of the Celtic Church at a time when its distinctive features were being obliterated.¹ I do not put this forward as more than a plausible hypothesis; but I cannot otherwise satisfactorily explain the heterogeneous character of the collection, and the absence of order which the arrangement of the *Liber Hymnorum* seems to display. The other alternative is simply, that we have before us a book of hymns used in choir services in the Celtic Church, but how and when we know not.

§ 6. CONCLUSION.

It remains to express our obligations to the many correspondents whose help has been given during the tedious progress of these volumes through the press. We have mentioned in § 4 the names of some who have aided us in the collation of manuscripts which were out of our reach. But special thanks are due from me to Rev. H. A. Wilson for much kind criticism, and to Rev. E. S. Dewick for his unfailing courtesy and valuable advice as the sheets passed through his hands. The book has been delayed for some months beyond the time that we had fixed for its issue; but the transcription of the manuscripts, which are in many places difficult to read, proved to be a very laborious task. Errors, no doubt, remain—of eyesight, and of judgement; but we have hope that their number does not greatly exceed what scholars who have experience of similar work will recognise as pardonable. The errors are, at least, our own; where we differ in our readings of the MSS. from previous

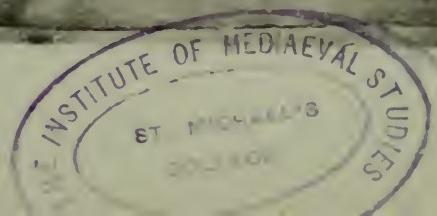
¹ The *Leabhar Breac* is a *Bibliotheca* of this kind; as, indeed, are all the great Irish manuscript volumes preserved in the Dublin libraries. The scribes of the 12th and following centuries seem to have been more anxious to preserve the traditions, religious and romantic, of their past, than to arrange them in any systematic order.

editors we have done so deliberately, but for the most part, without comment. Criticism has been unavoidable, but it has been no part of our purpose to disparage the labours of the great Celtic scholars, from Colgan down to our own time, who have done so much to preserve the memory of Celtic antiquity. This book will have fulfilled its purpose, if it be found of service to students of the history of the Irish language and the Irish Church.

J. H. BERNARD.

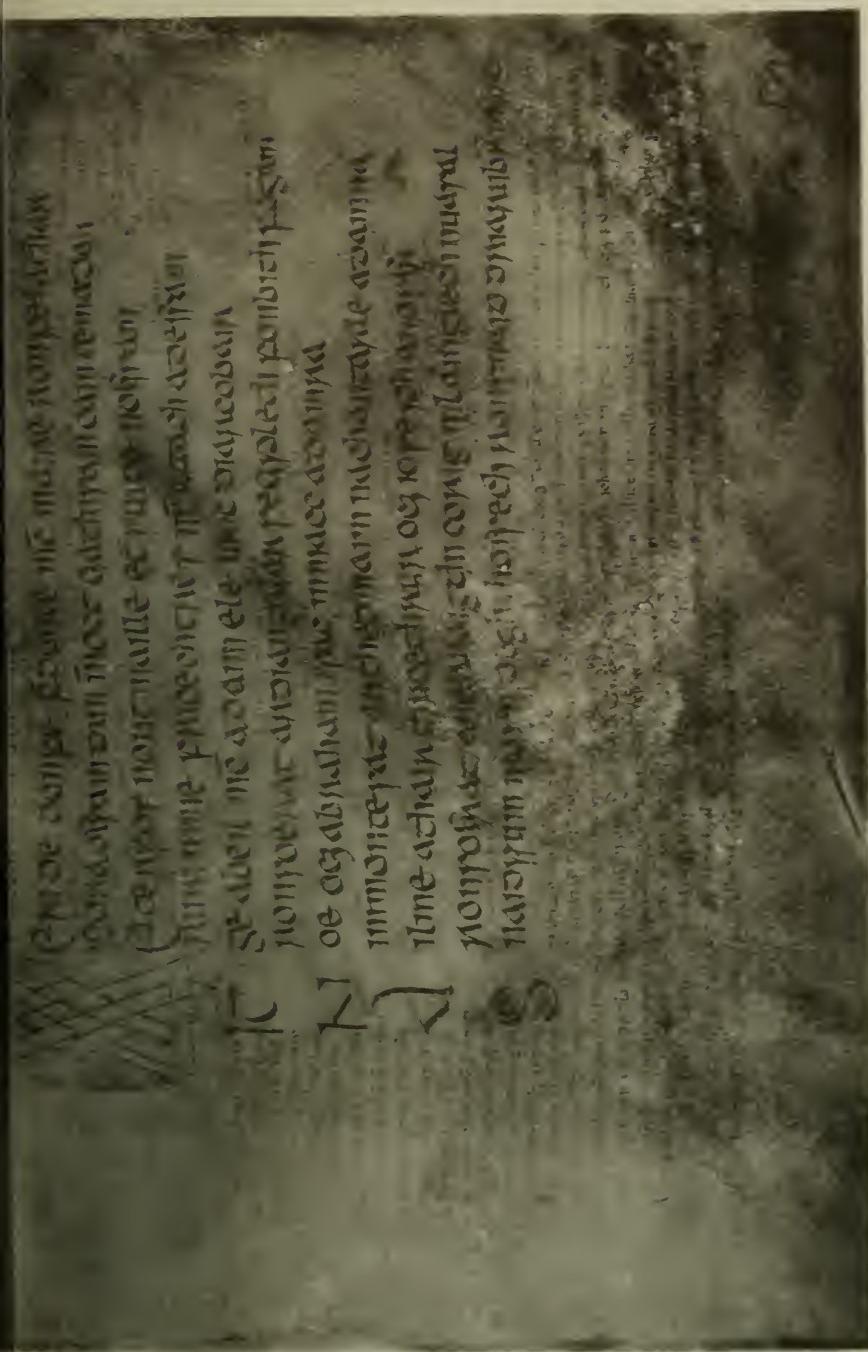
¶ multum est nihil quod in meliori parte oris missorum
ut primum ascendum videtur sed etiam. Omnes
qui nonen muoceadas angelus subiussab;
qui possit plantam me conueniens omne decepero
metrum ac diuinum meum que de me
unum incepit peries. sed id oonsumat

nam solite libri pmi qmnd omne psonae.
et sonae et sonantes multe oibh debita
oratores coenobium qd' undatus
unus
trinomis ac congregatis
qd' unius
et dicitur locum qd' lma p' lmsu
p' d' c' s' v' n' m' n' q' u' d'
on' s' c' v' s' g' t' s' t' p' h' m' s' x' u'
congregatis
communiq; tu' u' c' q' l' i' n' g' s' r' u' d'



Gloriosa deo merita dona nobis. **O**rdo dole plagon
erit hinc prohibitius secundum quod in alium caro
na die ad dominum. **C**uiam magna elemosina
epaterit oportet. **S**ed si pietate immo
deretur in ducere in suum ordinem regis
ocquamur fratrem. **C**ontra hanc voluntatem
recte quicunque nullum est quod detinatur nisi
mittatur. **F**ratres qui in fratrum gloriam
habentur miseri sunt. **C**ontra fratrem in regulam
eccliesie remissi dicuntur. **N**on habent
fratrum honoris in regule. **R**egule in regule
maneat. **T**unc regule.

APEC 11月例会



LIBER HYMNORUM

[PRAEFATIO IN HYNUM S. SECUNDINI.]

F] Audite omnes et reliqua. Sechnall filius Restituti, de Loingbardaib Letha, *ocus* Darercæ sethar Patraic doronai hunc ymnum; *ocus* Secundinus Romanum nomen eius, *acht na Góidel* doronsat Sechnall de. Loc dano Domnach Sechnall; 5 tempus i. Æda *meic* Néil *no* Loegaire. Ar molad Patraic doronad; uel causa pacis fecit, quia nocuit quod dixit Secundinus: "fo-fer Patraic man-bad óen, id est, nisi quod minime praedicaret caritatem." Et iratus est ei Patricius, et dixit: "propter caritatem non praedico, quia alii sancti post me 10 ueniant in insolam (et indig)ebunt obsequio hominum relinquo caritatem praedicare"; et ideo fecit Secundinus hunc

B] Audite omnes. Locus huius ymni i. Domnach Sechnaill; *ocus* is e in Sechnall-sin dorigne hunc ymnum do Patraic. Patraic *immorro* do Bretnaib Hercluaide a bunadas; Calpurnd ainmm a athar, Fotaid ainm a sén-athar; deochain atcomnaic-side. Conchess *immorro* a mathair; Lupait *ocus* Tigris, a di šiair. Batar din .iiii. nomina *for* Patraic i. Succat a ainm ic a thustigib; Cothrige a ainm dia mbui oc fógnam do chethrur; Magonius a ainm o German; Patricius a ainm a papa Celestino. Fochund *immorro* tuidechta Patraic i n-Eirinn, is amlaid-so *forcoemnacair* i. seacht *meic* Sechtmaide rig Bretan batar *for* longis co *russortutar* Airmoircc Letha. Doecommacair dremn do Bretnaib Hercluade doib in tan-sin i n-Airmirc Letha: orta hisuidiu Calpurn mac Fotaid, athair Patraic, *ocus* ro-gabab iarum Patraic *ocus* a di šiair and-sin. Doltolar iarum mec Sechtmaide *for* muir dochumm n-Erenn. Renair 15 iarum Lupait ind-sin i. hi Conallib Muirhemni; *ocus* rentar Patraic fria Miliuc mac hui Buain i nDal-araide *ocus* fria a thriur inbrathar; *ocus* ro-rentas a dí šiair i Conallib Muirhemnib, *ocus* ni ma-fitir doib. Cethrar *immorro* ro-s-cennaig-sium Pátraic, *ocus* oen díb-side Miliuc; co n-id as sin ro-ét-sam in n-ainm is Cothrige iarsinní ro-fognad-sum 20 do chethar-threib. O 'tchonnaire *immorro* Miliuc cor-ba mog iresach he, 10-s-cendaig o'n triur aile, co *russfógnad* dó a oenur co cend .vii. mbliadan fo bés na n-Ebraide; *ocus* ró-ches mor n-imnid hi ndíthruib Slébi Mis i nDal-araide oc ingaire mucc Miliuc. Tecmaic *tra* co n-acca Miliuc fis n-áidchide i. indar les co n-acca 25 Cothrige do thidecht chuice isin tech ir-raba, *ocus* lassar theined uas a chind *ocus* as a šrónaib *ocus* as a chluassaib; *ocus* indar lais

F] ymnum causa pacis. Fecerunt pacem Patricius et Secundinus. Is he sin cét-immun doronad i nHérind. Secundum ordinem alfabeti factus est ; tri captil fichef and, *ocus* cethri líne in 15 cech captiul, *ocus* cóic sillaba dec cech líne. Atat dano tri inada and hi fil ‘in’ sine sensu causa rithmi. O ro·scaich tra do Sechnall in molad-sa do dénam, luid di-a thasbenad do Phatraic. Asbert Sechnall fris : “dorónus molad di-araile mac bethad, *ocus* is ail dam eitsect duit-siu fris.” “Mochen 20 do molad muintire Dé,” ol Patraic. Iss-e immorro tossach dorat Sechnall for a immon, ‘Beata Christi,’ ar na ro·cluinead Patraic cia di-a ndernad co tairsed a gabáil. In tan immorro

B] doromaith in lassar fair di-a loscud, *acht* ro·s·indarb-sum uad, *ocus* ni ro·erchoidigestar do hi ; a mac *ocus* a ingen immorro, batar i n-oen lepaid friss, ro·loisc in tene iat, co nderna luath dib, *ocus* co 30 ro·esredestar in goeth in luath-sin fo Eirinn. Ro·gairmed iarum Cothrige do Míliuc co r·indis dó a fíis, *ocus* ro·uc Cothrige breith furri .i. “in tene atchonnairci-siu indum-sa, ires na trinoti ind-sin, bruthnaiges indum-sa, *ocus* is i-sin forchanub-sa duit-siu iartain *ocus* ní chretfei-su ; do mac *immorro* *ocus* t'ingen crefit-side, *ocus* no·s· loiscfe tene in ratha iat.” In tan *tra* ro·genair int-i noem Patraic, iss-ed rucad he *cusin* mac dall clar-enech di-a baitsed,—Gorianas a ainm in tsacairt ; *ocus* noco raibe usce ocai as a ndernad in baitssed, co tarut airde na croche di láim na nóiden darsin talmain co tanic usce ass, et lauauit Gorinas faciem suam ; *ocus* ro·eroslaicthe a roisc dō 40 iar-sin, *ocus* ro·airlég in mbaithis int-i nar fóglaimm littri riam. Tempus autem .i. Lóegaire meic Neill rig Erenn. Causa, ar molad Patraic ; ár asbert Sechnall fri Patraic : “cuin dogén-sa molad duit ?” Asbert Patraic : “ni háil dam-sa mo molad i'm bethaid.” Dixit Sechnall : “non interrogaui utrum faciam, sed quando 45 faciam.” Dixit Patricius : “si facias, uenit tempus” .i. ar ro·fitir Patraic rob focus aimmser a etsechta. Sechnall .i. mac Restituti, is e dorige hunc ymnum do Patraic, ár dalta esseom do Patraic *ocus* filius soriris Patraic he beos ; *ocus* do Longbardaib Letha do, ut dixit Eochaid hua Flannucan :

50 Sechnall mac ui Baird in buada
buaid fer mbetha
do sil glan-gaig gile datha
Longbaird Letha.

Longobardi dicti sunt eo quod habent longam barbam. Secundi-
55 nus secans dilicta aliorum uel secedens ipse a dilictis interpretatur. In tan *tra* bói Sechnall oc denam ind immuin-si, is and dorala oenach do denam hi uarrad Domnaig Šechnaill, co ndechus o Šechnall di-a tairmesc, *ocus* ní dernad fair. Luid Sechnall for a ais iar-sin, *ocus* tuarcaib a lama co Dia, co ro·sluic in talum .x. carphthi .iii. dib cum 60 suis equitibus, et ceteri in fugam exierunt. Uel haec est causa .i. ar in tocrad dorat Sechnall for Patraic .i. ‘fó-fer Patraic min-
bad oen .i. a laget pritchas deircc.’ O ro·chuala *tra* Patraic in-sein

- F] ro·raid Sechnall ‘maximus in regno celorum,’ dixit Patricius : “cinnas bas maximus homo in celo?” Dixit Secundinus :
- 25 “pro positio positus est hic superlatiuus.” O ro·siact *tra* in t-immon do gabáil, “a lóg dam-sa,” ol Sechnall. “Ro·t·bia,” ar Patraic, “a lín ló fil fort chassail i. fort chochull, a chubes do phechtachaib dochum nime ar in n-immun.” “Ni geb-sa sin,” ol Sechnall. “Ro·t·bia,” ol Patraic, “cech oen gebas fo ligé
- 30 ocus fo erge do dul dochum nime.” “Gebat-sa,” ol Sechnall, “acht is mor in ymmun, ocus ni cách conicfa a mebrugud.” “A rath,” ol Patraic, “ar na tri captelaib dedenchaib.” “Deo gratias,” ol Sechnall.
- B] doluid co Sechnall ocus ferg mor fair. Is and-side ro·siacht re Sechnall oiffrenn *acht* dul do churp Crist, in tan itcuas do Patraic
- 65 do thidecht do’n baile, ocus ferg mor fair fria Sechnall. Facbais iarum Sechnall in édpairt forsin altoir ocus slechtais do Patraic. Dorat *tra* Patraic in carput tairis, ocus tuarcaib Dia in talmain imme hinc et inde co na ro·erchotig dó. “Cid ro·m·bá dam?” or Sechnall. “Cia hoen sut,” ol Patraic, “dixisti na ra·chomall-su?
- 70 ar mani chomallaim-sea deircc, am bídba thimmna Dé. Ro·s·fitir mo Dia brathai, is ar deircc na pritchaim, ár ticfat mic bethad post me in hanc insolam, ocus ricfait a less a fognam ab hominibus.” “Nicon fetar-sa sin,” or Sechnall, “nach ar laxu dorignis.” Is and-sin asbert in t-aingel fria Patraic: “bid lat-su sin uile.” Doronsat
- 75 tra síth and-sin, Patraic ocus Sechnall; ocus cen batar [oc] tiachtain timichell na religi, ro·chualutar clais aingel oc cantain immo’n idpert isin eclais; ocus iss’ed ro·chansat in n-immon di-a n-ad tossach, ‘sancti uenite Christi corpus, etc.,’ conid o-sein ille chantar i n-Eirinn in immun-sa in tan tiagar do churp Crist. Ocus ro·fáid
- 80 Patraic iar-sin Sechnall co Róim, for cend neich do thaissib Poil ocus Petair ocus martire aile, ar in cúrsachud dorat fair; ocus it e sin taisse filet i n-Ard-macha hi scrín Poil ocus Petair. O ru·scaith *tra* do Sechnall in molud-sa do dénam, luid di-a thaispenad do Patraic. In tan ro·siacht Sechnall co Patraic, asbert friss: “molad
- 85 dorignes dia-araile mac bethad, is ail dam etsecht duit-siu friss.” Asbert Patraic: “mochen molad fir muntire Dé.” Is e *tra* tossach dorat Sechnall for a immon i. ‘Beata Christi custodit,’ ar na ro-thucad Patraic cia di-a ñidernad in t-immon co tairsed a gabail. In tan din ro·raid Sechnall ‘Maximus nanque in regno celorum,’
- 90 ro·chumscaig Patraical-luc hil-loc, et dixit: “cindas bas ‘maximus’ homo in regno celorum?” Dixit Sechnall: “pro possitio est híc; no, is do ilib a cheneoil fen dor·roisce.” “Is maith in frecra,” ol Patraic. In tan *tra* ro·scaich re Sechnall in t-immon do gabail, is and dor·rocht fer ocus ben co mbiad leo do Patraic i. gruth ocus imm:
- 95 Bera nomen uiri et Bríg nomen mulieris. Asbert Patraic: “tech,” ol se, “hi ngébthar ria proind in immun-sa, ni bia terca inbíd and.” Ocus tech nua immorro hi ngebthar prius, biaid tórruma Patraic co noemaib Erenn and imme; amal ro·foillsigid sin do Cholman

F] Longabardus genere, ut dixit Eochaid ua Flanducan :

35 Sechnall mac ui Baird
buaid in betha
do sil glan-gaing gile datha
Laingbaird Letha.

Longbardi dicti sunt eo quod barbam longam habent.

40 Succat *immorro* ainm Patraic apud parentes eius ; Cothraighe nomen eius apud Miliucc ; Magonius apud Germanum ; Patricius [nomen eius a] papa Celestino.

B] Ela et alis cum eo ; *occus amal* ro-foillsiged do Choemgein cum suis :
100 in tan tanic asind *eclais* dia domnaig isin *prainn-tech*, at ymnum
hunc cantauit, Patricius cum multis patribus apparuit ei ; et ter
cantauit, et tunc quidam stultus dixit : "cur canimus hunc ymnum
sic ?" et dixit Coemgein : "ni maith sin," ol se, "quia apparuit
ei nobis Patricius cum suis discipulis quandiu cantabamus ymnum."

105 O ro-siacht in t-immun do gabail, asbert Sechnall : "a log dams-
sa," or se. "Ro-t'bia," ol Patraic, ".i. al-lín la fil in annò, a
chubes de animabus peccatorum do dul dochumm nime ar in n-im-
mon do denam." "Ní geb-sa sin," or Sechnall, "or is bec liumm,
occus is maith in molad." "Ro-t'fia," ol Patraic, "al-lín lo fil for
110 cassal do chochaill, al-lín peccthach do dul dochum nime ar in
n-imon." "Ní geb," or Sechnall, "ar cia hiresach na bera lais in
coibes-sin dochumm nime, cen co mola feisin (*no fer*) *amal* tu-ssa
etir ?" "Ro-t'fia," ol Patraic, "mor-feisiur *cacha* dardáin *occus* .x.
da fer *cacha* sathairn dochumm nime do pecctachaib Erenn." "Is
115 bec," or Sechnall. "Ro-t'fia," ol Patraic, "cach oen gébus fo lige
occus fo ergi, do dul dochumm nime." "Ni geb-sa sin," or Sechnall,
"ar is mor in t-immun, *occus* ni cách *conicfa* a mebrugud."
"A rath uile," ol Patraic, "ar na tri caiptelu dedinachu de." "Deo
gratias." or Sechnall. Dorairngert in t-aingel do Patraic forsin
120 Cruaich in cetna i. nem donti gebas fo lige *occus* fo ergi na tri
caiptelu dedincha de, ut est :

ymun doréga hi't biu
bid luirech diten do chach.¹

Is e so cetna ymun doronad i n-Eirinn. Ord abgitrech fil fair, more
125 Ebreorum, sed non per omnia. Tri caiptil .xx. fil and, *occus* .iiii.
línne in *cach* caiptcl, *occus* .xv. sillaba in each líne, et si quis inueniterit
plus minusue in eo error est. Atatt dá inud *no* a tri hi fil 'in' and
sine sensu sed causa rithmi etc.

Similitudine Moysi dicentis, "audite celi quae loquar,"²
130 et Dauid dicentes, "audite haec, omnes gentes."³

¹ Hymnus S. Fiechi l. 51.

² Deut. xxxii. 1.

³ Ps. xlviij. 1.

T]/**INCIPIT YMNUS SANCTI PATRICII EPISCOPI SCOTORUM.**
[fol. 1.

AUdite omnes amantes deum sancta merita
uiri in Christo beati Patricii episcopi
quomodo bonum ob actum simulatur angelis
perfectamque propter uitam æquatur apostolis

5 **B**eata Christi custodit mandata in omnibus
cuius opera refulgent clara inter homines
sanctumque cuius sequuntur exemplum mirificum
unde et in cælis patrem magnificant dominum

10 **C**onstans in dei timore et fide immobilis
super quem ædificatur ut Petrus ecclesia
cuiusque apostolatum a deo sortitus est
in cuius portæ aduersus inferni non præualent

FAB] *tit.* Ymnuni sancti Patrici magister Scotorum A *car. tit.* FB
mereta A 2 Patrici episcopi A 3 quodo A quomodo A* simili-
latur A 4 aequatur A 6 omnes B 7 sequntur B 8 celis F caelis A
9 amore *pro* timore F immobilis A 10 aedificatur A edificatur B
petrum A petrus A* æclesia F aecclesia A eclesia B 12 porta F
porte AB aduersum A præualent A

Glossae TB] 1 sancta] .i. sancta opera T 2 Patricii] .i. patris ciuum T .i.
qui sedet ad latum regis uel pater ciuum; Patricius nomen graid la Romanu qui
Patricium regit B episcopi] .i. superspeculator interpretatur T 3 bonum]
.i. caritatis et predicationis uel ieunii et orationis T propter B simulatur]
similio .i. cosmailigim .i. diamlaigim B angelis] .i. sanctis ut dicitur . . . T
4 apostolis] apostolus .i. missus interpretatur B 5 custodit] .i. Patricius TB
mandata] .i. isti . . . T euangelii B omnibus] .i. operibus TB 6 opera]
.i. ut dicitur in euangeli Sic luceat . . . T clara] .i. ingna B inter] .i.
fia dainib B 7 cuius] .i. Patricii T sequuntur] .i. homines TB exemplum]
.i. ut dicitur, Exemplum dedi uobis ut quemadmodum . . . faciatis¹ T ut
dicitur, Sic luceat lux uestra coram hominibus ut ui-leant opera bona uestra ut glori-
ficient patrem uestrum qui in celis est² B 8 in celis] .i. in æclesia T magnificant]
.i. bonis operibus . . . interioris . . . T .i. magnum facientes homines in
nomine Domini B 9 Constans] .i. est uel sicut T .i. sicut B fide] .i. Trinitatis,
ut dicit Paulus, fratres stabiles estote³ et rl. B 10 quem] .i. Petrum B Petrus]
Ut dicitur, Tu es Petrus et super hanc petram edificabo eclesiam meam.⁴ Petrus
agnoscens interpretatur⁵; quicunque ergo in regnum celeste intrare desiderat, agnoscat
Deum per fidem ut Petrus B

¹ Jn. xiii. 15.

² Mt. v. 16.

³ 1 Cor. xv. 52.
⁵ Hieron *de nom.* Hebr. p. 96.

⁴ Mt. xvi. 18.

T] Dominus illum elegit ut doceret barbaras
 nationes ut piscaret per doctrinæ retia
 15 ut de sæculo credentes traheret ad gratiam
 dominumque sequerentur sedem ad ætheriam

Electa Christi talenta uendit euangelica
 quæ Hibernas inter gentes cum usuris exigit
 nauigii huius laboris tum opere pretium
 20 cum Christo regni celestis possessurus gaudium

Fidelis dei minister insignisque nuntius
 apostolicum exemplum formamque præbet bonis
 qui tam uerbis quam et factis plebi prædicat dei
 ut quem dictis non conuertit actu prouocet bono

[fol. 1b.]
 25 /Gloriam habet cum Christo honorem in sæculo
 qui ab omnibus ut dei ueneratur angelus
 quem deus misit ut Paulum ad gentes apostolum
 ut hominibus ducatum præberet regno dei

FAB] 14 et pro ut A doctrine B 15 seculo F saeculo A celo B 16 dom-
 inum qui A etheream FA etheriam B 17 tallenta B 18 euernas
 inter B ussuris FB 19 nauigi AB dum pro tum F praetium A
 20 caelestis A possesurus AB 22 om. præbet F sed ins. m. post.
 præbet A 23 om. plebi F 25 seculo F saeculo A 26 ab hominibus B
 27 om. ut B. 28 præberet A

Glessae TB] 13 illum] .i. Patricium B barbaras] .i. alienas interpretantur,
 quia sint alieni a Romana linga B 14 piscaret] .i. pisco secundum ueteres :
 piscor piscaris est hodie B 15 gratiam] .i. ad fidem uel celestium B 16 seque-
 rentur .i. doctrina T ad etheriam] .i. ad celestem sedem B 17 tallenta] .i. man-
 data B 19 nauigi] .i. in imruma-sa na heclaisi B Is e in muir in bith frecnaire,
 is i in nóei in eclais, is é in luamaire forcedlaid do's'beir do purt bethad, is e in port
 bethad uita perpetua B marg. 20 cum Christo] sicut Dominus ait in euangelio,
 Ubi corpus fuerit illic congregabuntur aquile,¹ ac si diceret aperte, ubi fuerit Christus
 secundum carnem, ibi erunt iusti et sic cum ipse erunt in celo semper B 21 fidelis]
 fidelis Christi T 22 præbet] .i. precept oculus forcedlai B
 24 dictis] .i. o precept B prouocet] .i. ad fidem B bono] .i. suo B 25 habet] .i.
 Patricius T seculo] .i. hoc TB 26 omnibus] .i. hominibus T 27 quem] .i.
 sicut deus misit Paulum ad gentes, ita Patricium Scotis B ut] .i. sicut Paulus misus
 est ad gentes, ita Patricius ad gentes Scotorum misus est T 28 ducatum] .i. a
 uerbo duco, duxi, dux, ducis, oculus is ideo co ndene duco ducas ducatus a r[a]ngabail
 chesta ; ducatus dana ainnm tren for deilb rangabála for .iiii. diull oculus is ed sin fil
 sund B

¹ Mt. xxiv. 28.

T] **H**umilis dei ob metum spiritu et corpore
30 super quem bonum ob actum requiescit dominus
cuiusque iusta in carne Christi portat stigmata
in cuius sola sustentans gloriatur in cruce

35 Impiger credentes pascit dapibus celestibus
ne qui uidentur cum Christo in uia deficiant
quibus erogat ut panes uerba euangelica
in cuius multiplicantur ut manna in manibus

Kastam qui custodit carnem ob amorem domini
quain carnem templum parauit sanctoque spiritui
a quo constanter cum mundis possidetur actibus
40 quam ut hostiam placentem uiuam offert domino

Lumenque mundi accensum ingens euangelicum
in candelabro leuatum toti fulgens sæculo
ciuitas regis munita supra montem possita
copia in qua est multa quam dominus possidet

FAB] 30 requiescat B 31 iuxta *pro* iusta F 32 sustendans B et
A in A* 33 caelestibus A 34 deficient B 35 ut panes *om.* F *sed*
ins. m. post. 36 et cuius A in cuius A* 37 Castum B 39 possede-
tur A 40 et *pro* ut AB 42 candellabro A toto A saeculo A
43 posita F 44 est A sunt A* possedet A

Glossae TB] 29 humilis] .i. sicut T ob metum] .i. pro timore TB 31 cuiusque] .i. Christi T .i. Patricii uel Christi B stigmata] .i. na minna .i. uirtutem sic onis et .i. porto stigmata¹ et uulnera domini nostri sieque .i. compono T 32 sustentans] .i. arfoloing T in cruce] .i. hi croich na fochaide B 33 impiger] .i. escaid B dapibus] .i. predicationis T .i. predicationibus B 34 uidentur] .i. im-muinteras Crist B in uia] .i. in fide B 36 in cuius] .i. sine sensu 'in' est hic B manna] .i. ar forbartaige T .i. manna ebreice, quid est hoc Latine dicitur B 37 Kastam] ut dicit apostolus unusquisque suum corpus seruando castum deo sanctificet et honoret² T qui] .i. Patrici B ob] .i. ar B 38 sanctoque] superuacuum est 'que' hic B 39 a quo] .i. spiritu B constanter] .i. quia non descedit (descedidit B) ab illo spiritu TB 40 quam] .i. carnem TB placentem] .i. Deo non hominibus B uiuam] .i. in uirtutibus TB offert] .i. in castitate et ueritate et esse absque morte peccati TB 41 Lumenque] [Lux] sapientiae orta mundo T Isidorus dicit, Lux ipsa substantia est, lumen quod a luce manet³ .i. candor B Lumenque .i. lumen sapientiae eleuauit mundo; ut dicitur in euangelio, Nemo accedit lucernam nisi ponat eam super candelabrum ut luceat omnibus qui in domu sunt,⁴ nisi filius Dei qui est Jesus Christus B marg. 42 candelabro] candelabrum quasi f(erens) candelam uel labrum candelae T .i. candelabrum secundum Isidorum quasi labrum candelae⁵ B toti uel toto secundum ueteres TB 43 ciuitas] .i. ecclesia sancta T .i. est B regis] .i. Christi T .i. Patricii B munita] .i. uirtutibus T montem] .i. mons fructuosis est Christus B 44 copia] .i. uirtutum B in qua ciuitate B

1 Gal. vi. 17.

² Cf. 1 Thess. iv. 4.

³ Isid. *Etym.* xiii. 10.

Mt. v. 15.

² Isid. *Etym.* xx. 10

- T] **M**aximus nanque in regno cælorum uocabitur
 qui quod uerbis docet sacris factis adimplet bonis
 bono procedit exemplo formamque fidelium
 mundoque in corde habet ad deum fiduciam
- 50 **N**omen domini audenter annuntiat gentibus
 quibus lauacri salutis æternam dat gratiam
 pro quorum orat delictis ad deum quotidie
 pro quibus ut deo dignas immolatque hostias
- /Omnem pro diuina lege mundi spernit gloriam [f. 2.
 quæ cuncta ad cuius mensam estimat ciscilia
- 55 nec ingruenti mouetur mundi huius fulmine
 sed in aduersis lætatur cum pro Christo patitur
- P**astor bonus ac fidelis gregis euangelici
 quem deus dei elegit custodire populum
 suamque pascere plebem diuinis dogmatibus
- 60 pro qua ad Christi exemplum suam tradidit animam

FAB] 45 namque A celorum F cælorum A 47 praecedit A 48
 mundoce B 49 adnuntiat A 50 lauacris A aeternam A eternam B
 51 quarum B dilictis B cotidie FAB 52 ymolatque B 54 qui FA
 aestimat quis ciscilia A 56 laetatur A letatur B om. pro B 57 et
 pro ac A 60 a A ad A* exemplo A tradit A

Glossae TB] 45 Maximus] .i. ualde magnus uel de suo genere .i. honorabilis T
 .i. prooptimus uel promagnus uel maximus sui generis B cælorum] .i. in ecclesia
 sancta T 46 adimplet] .i. inti sein ut Grigorio dictum est B + .i. implebat¹
 actu quicquid sermone docebat TB + sic Patricio contingit B 48 mundoque] ut
 dicitur, Beati mundi corde quoniam ipsi deum uidebunt² T .i. isin chride glan B
 49 audenter] .i. co dana B 50 lauacri] .i. baptismi, baptisma Grece; tinctio
 Latine dicitur; in qua tinctione omnes sordes, siue originales, siue actuales, lauantur B
 51 quarum] .i. genium B 52 hostias] .i. spirituales T .i. ut dicitur Christus
 hostia et sacerdos³: hostia secundum carnem, sacerdos secundum spiritum; offerebatur
 secundum carnem B 54 que] uel qui T cuncta] .i. munera TB cuius] .i. legis
 B mensam] .i. dothomus T ciscilia] Ciscilia est, ut dicit Hieronymus in tractatu Isaiae
 profetæ, Ciscilia sunt purgamenta frumenti .i. caith⁴; ut Isidorus dicit, Cisciliae sunt
 stipulae immixtae surculis et foliis aridiis,⁵ sunt autem purgamenta terrarum, quod est
 uerius T sinistr. marg. Ciscilium .i. broth uel brothscoa .i. ins ind
 airre dochum ti(re). No cis cannán .i. . . Cormaic h(ui Cuinn). Cannan nomen
 eius ocus is de ro'cumdaiged .i. (din cilcais no'bith) dar tairr (in mil ro marb)tha and.
 No ciscilium .i. bræ .i. cilium ciuialis in bræ. Ciscilium in finna glenas fair . . .
 sis . . . et quod uerius est. Ocus (din) ciped díb sein (hé ní m)iste la Patraic in
 comparatione diuine legis T dextr. marg. Ambroisius dicit super cilium .i. super
 habundantia. Cilon uerbum Grecum quod interpretatur habundantia B 55 in
 gruenti] .i. on tsaignen fograch no fortromda B 56 in aduersis] .i. in tribulationi
 bus B letatur] .i. qui B patitur] .i. hic est qui patitur pro Christo qui abnegat
 semetipsum et tollat crucem suam cotidie⁶ B 57 Pastor] .i. pastor bonus est qui
 est secundum Christum qui dixit, Ego sum pastor bonus qui pono animam meam pro
 ouibus meis⁷ B 59 pascere].i. no'sassad B dogmatibus] dogma .i. praeceptum B
 60 qua] .i. plebe .i. sicut dicit apostolus,⁸ utinam anathema essem pro fratribus meis B

¹ cf. Baeda. H. E. ii. 1. ² Mt. v. 8. ³ Hymnus Sancti uenite v. 20. ⁴ cf. Hieron.

in Amos viii. 6. ⁵ Isid. Etym. xvii. 6. ⁶ Lc. ix. 23. ⁷ Jn. x. 15.

⁸ Rom. ix. 3.

T] **Q**uem pro meritis saluator prouexit pontificem
ut in celesti moneret clericos militia
celestem quibus annonam erogat cum uestibus
quod in diuinis impletur sacrisque affatibus

65 **R**egis nuntius inuitans credentes ad nuptias
qui ornatur uestimento nuptiale indutus
qui celeste aurit uinum in uasis celestibus
propinnansque dei plebem spirituali poculo

Sacrum inuenit tesaurum sacro in uolumine
70 saluatorisque in carne dietatem præuidit
quem tesaurum emit sanctis perfectisque meritis
Israel uocatur huius anima uidens deum

Testis domini fidelis in lege catholica
cuius uerba sunt diuinis condita oraculis
75 ne humane putrent carnes essæque a uermibus
sed celeste salluntur sape ad uictimam

FAB] 61 meritis A 62 caelesti A militiae F militiae A
63 caelestem A 64 inpletur A 66 nuptiali FAB 67 caeleste
A haurit FA uassis FAB caelestibus A 68 propinnansque A propin-
nansque A* spiritale poculum A 69 thessaurum F thessaurum AB
70 deitatem FA peruidet A 71 thessaurum F thessaurum AB
72 Israhel FA Hisrael B eius pro huius B 74 condida A
75 humanæ F putent A aessæque A 76 celesti FB caelestis A
sallientur F saliuntur B alleantur A

Glossae TB] 62 clericos] i. sortiales B 63 annonam] i. lón i. ab hora
nona dicta T i. loon B 64 affatibus] i. for., i. præceptis dei
T i. for, faris, fatus; assar, assaris, assaratus B 65 nuptias] i. regni celestis T i. est
i. regni celestis ut dicitur, Uos similes estote hominibus expectantibus dominum suum
quando reuertatur ad nuptias et cum uenerit et pulsauerit /statim aperiant ei¹ B
67 aurit] Beda dicit, Bria uas uinarium est; unde ebrius est qui de bria bibit, sobrius
e contrario dicitur, cui quasi sibrium i. sine bria i. sine uino B marg. uinum] i.
uinum doctrine euangeli B in uasis] i. in sanctis TB 68 propinnansque] i. an
do-dailed T i. an do-daled; propino per unum n. scribitur ut Eoticus² dicit B
spirituali] i. doctrina T 69 Sacrum] i. deum T tesaurum] i. Christum TB
+ uel præmium uel misterium euangeli B uolumine] i. in euangelio T i. in scriptura
diuina uel in euangelio B 70 dietatem] i. quia (ar B) creditit Christum filium
dei esse secundum diuinitatem TB 71 tesaurum] i. regnum celeste B meritis] i.
ieiunio et oratione et elimoisina et prædicatione domini T 72 Israel] i. vir
mente uidens deum³ T Israel indara tan is dé-sillæbach et vir pugnans cum deo interpr.
in tan ele is tré-sillæbach oœus is vir uidens deum interpr. B 73 Testis] i. est B
fidelis] i. tairise B catholica] i. uniuersalis interpretatur B 74 condita] i.
sailti a uerbo quod est condio condis quartæ coniugationis T i. sailte a uerbo condio
condis for quart-choib eden B 75 putrent] i. a uerbo puro, for cet-choibeien B
essæque] i. enaithæ a uerbo quod est edo edor essa essum præteriti passiu*m*
T i. essus a uerbo edo et edor a cesta; essum et essus a rangabail chesta oœus fodlas
ceniuil inti i. essus essa essum B uermibus] i. scientiæ T 76 celeste] i.
doctrina dei B sape] i. corporis et anima B

¹ Le xii 36.² Eutyches Ars de uerbo, ii. 9.³ Hieron. De nom. Illeir. p.

- T] Uerus cultor et insignis agri euangelici
cuius semina uidentur Christi euangelia
quæ diuino serit ore in aures prudentium
80 quorumque corda ac mentes sancto arat spiritu
/Xtus illum sibi legit in terris uicarium [fol. 2b.
qui de gemino captiuos liberat seruitio
plerosque de seruitute quos redemit hominum
innumeros de zabuli obsoluet dominio
- 85 Ymnos cum apocalipsi psalmosque cantat dei
quosque ad ædificandum dei tractat populum
quam legem in trinitate sacri credit nominis
tribusque personis unam docetque substantiam
Zona domini precinctus diebus et noctibus
90 sine intermissione deum orat dominum
cuius ingentis laboris percepturus præmium
cum apostolis regnabit sanctus super Israel

Audite omnes

FAB] 79 quae A que diuina B 81 legit A elegit A*F 84 zaboli
A stabuli F obsoluit FB absoluit A 85 salmosque A psalmosque F
86 edificandum B ædif. A 87 quem A quam A* 88 tribuque B
89 praecinctus A ac pro et FAB 90 intermisione A 91 ingenti
A ingentis A* præmium A 92 regnauit FB Israhel FA 93 Audite
rl. B om. omnes F om. Audite omnes A

Glossae TB] 77 uerus]. i. est Patricius B agri]. i. cordis T .i. ager est corpora
fidelium B 78 semina]. i. semen est præcepta euangelii B 79 prudentium]
.i. prudentia quasi prouidentia B 80 arat]. i. airid T 81 Christus]
.i. Christus Grece; Misias Ebreice; Unctus Latine dicitur B illum]. i. Patricium;
T legit]. i. elegit T in terris]. i. in æclesia T uicarium]. i. rechtaire no
toilgeoir no comarba ar issed adeir Círine in Epistola de gradibus Romanorum
conid he uicarius fer bis daresi comitis for in cathraig cén co tí in comit(atu cum
rege; uicarius dei essom T .i. comorba quia Hieronymus dicit in Epistola de
gradibus Romanorum, conid he uicarius in fer bis dar a essi combitis forsin cathraig
céin comes a regem. Is e in rex .i. deus. Is e comes .i. Christus. Is e uicarius .i.
Patricius; bid uicus .i. fich uici. .i. ina[d], co ndene uicarius B 82 gemino]
.i. diabuli et malorum hominum T 84 zabuli]. i. diabuli T .i. zabulus de cons
iliarius interpretatur B obsoluit]. i. comdenmach B 85 Ymnos]. i. laudes B
86 tractat]. i. imluaidid T .i. imluaidit salmu et ymnu et abcolips do chumtach
popui! De B 87 quam]. i. mor ni chretes (chredes B) legem sacri nominis
quod est trinitas TB 88 docetque] superuacua est que hic TB + .i. precamus B
89 Zona]. i. castitate TB praecinctus]. i. imthimelta B diebus]. i. in prosperis T
noctibus]. i. in aduersis T 90 sine intermissione] Augustinus dicit, Si quis in
unaquaque hora certa tempora orandi obseruat sine intermissione orat¹.i. celebrað cech
tratha T Augustinus dicit si in unaquaque die certa tempora celebrationis obseruauerit
sine intermissione orat B sine intermissione quia sancta æclesia
semper occupatur oratione per eam uicem reddidit omnia quæ deuote agimus
. nos nostro deuota intercessione commendant. non enim uel ipse
apostolus uel aliquis sanctorum ita posset orationi uacare ut non aliquod
tempus somno uel cibo uel aliis huiusmodi necessariis impenderet sed quia iusti sine
intermissione quæ iusta sunt agant. per hoc sine intermissione iusti orant quicunque ab
oratione ne in peccatum incurrerent cessant T marg. 92 regnabit]. i. regnabit
Patricius super Scotos in die iudicii; ut dicitur apostolis,² Sedebitis et uos super .xii.
sedes iudicantes .xii. tribus Israel B super]. i. super animas uidentes deum T

¹ Aug. de Haeres. § 57.

² Mt. xix. 28.

- T] In memoria æterna erit iustus
 ab auditione mala non timebit¹
 Patricii laudes semper dicamus
 ut nos cum illo defendat deus
 5 Hibernenses omnes clamant ad te pueri
 ueni sancte Patricii saluos nos facere.

FAB] 1 add. tit. Oratio B 1, 2 om. FA 3 Patrici A dimcamus B
 4 semper uiuamus pro defendat deus A 5, 6 om. AB in finem
 add. Patricius sanctus episcopus oret pro nobis omnibus | et miseriatur
 protinus peccata quæ commisimus F Patricius aepiscopus oret pro nobis
 omnibus | ut deleantur protinus peccata quae commisimus A

Glossae T] 1 iustus] .i. Patricius uel unusquisque T 2 ab auditione] .i.
 ite maledicti in ignem æternum T² 4 nos] .i. Hibernenses T

[NOTAE.]

T] fol. 2 in sup. marg.

. onis ire parata sunt quia ser
 honorem apud homines . . . testes oculos nominare
 . . . in domu cuiusdam gentilis in monte Elpa co ro dilgad dia
 . . . in domu gentilis ar tarfas do sacurt di-a muintir som dar
 bo mó

fol. 2b in sup. marg.

. xii noctis dominicæ in sepulcro uero xxxvi horis
 causam xl. diebus post resurrectionem dominus apostolis se ostendit
 sepe . que surrexit denique mane uenerunt licet ualde tempore
 . surrexisse cognouerunt sic ergo ostendum est ut ne quis mane
 dominica

[PRAEFATIO IN HYMNUM S. ULTANI.]

T] Christus in nostra. Ninnid Lám-idan mac Echach, iss-e dorigni hunc ymnum do Brigit; *no* is Fiac Sleibte dorigne. Dicunt alii co mbad Ultan Aird-breccan dognet; ar is e ro-theclamastar ferta Brigte i n-óen lebor: “audite uirginis 5 laudes,” is e a thossach. Ord aipgitrech fair; tre rithim dana dorigned. Tri caibtil and, *ocus* cethri líni cech caibtil, *ocus* se sillaba déc cech líne. Dicunt alii co mbad móir in t-imunsa, acht ni failet sund acht cethri caibtil de .i. in cét chaibtel *ocus* na tri caibtil dédencha causa brcuitatis.

F] Christus in nostra.

Ninnid Lám-idan mac Echach, is e dorigne hunc ymnum do molad Brigte; *no* is Fiac Sleibte; “audite uirginis laudes” is é a thossach. *No* is Ultan Aird-breccan dorigne, do molad Brigte; ar iss-e ro'thinóil 5 ferta Brigte i n-oen lebor. Ord apgitrech fair; tria rithim n-oscarda doronad. Cethri coibtil and, *ocus* cethri líne cecha coptil, *ocus* se sillaba déc cech line.

[HYMNUS S. ULTANI IN LAUDEM S. BRIGIDAE.]

T] **X**p̄s in nostra insola quæ uocatur Hibernia ostensus est hominibus maximis mirabilibus quæ perfecit per felicem celestis uitæ uirginem præcellentem pro merito magno in mundi circulo

5 **Y**mnus iste angelicæ summæque sanctæ Brigitæ fari non ualet omnia uirtutum mirabilia quæ nostris nunquam auribus si sunt facta audiuimus nisi per istam uirginem Mariæ sanctæ similem

FV] 1 insula V que V 4 precellentem FV magno merito V
5 angelica V summa V Brigidæ V 8 Mariæ sanctæ similem eras. in V

Glossae T] 7 auribus] .i. ab alia uirgine 8 similem] .i. ar is i Brigit Maire na nGoidel

T] Zona sanctæ militiæ sanctos lumbos præcingere
10 consueuit diurno nocturno quoque studio
consummato certamine sumpsit palmam uictoriæ [f. 3.
refulgens magno splendore ut sol in cæli culmine

15 Audite uirginis laudes sancta quoque merita
perfectionem quam promisit uiriliter impleuit
Christi matrem se spopondit dictis et fecit factis
Brigita aut amata ueri dei regina

I Brigitæ sancta sedulo sit in nostro auxilio
ut mereamur coronam habere ac lætitiam
in conspectu angelorum in sæcula sæculorum

FV] 9 precingere V 10 nocturno que pro nocturno quoque V
12 resplendens pro refulgens V celi F 13 laudem V 15 Christi
matrem se spoondit eras. in V atque factis fecit F fecit et factis V
16 Brigida FV ut pro aut V

1 Brigida V sit nostro in auxilio F nostro sit in auxilio V 2 ut mereamur
habere laudem et gloriam V amen p10 in sæcula sæculorum V 3 add.
Christi Iesu auctor bonorum et miserere obsecro omnium F

Glossae T] 9 militæ] .i. contra diabulum et uitia lumbos] .i. carnales
 uoluntates 11 certamine] .i. mundi presentis, ut apostolus dicit, Certamen
 bonum certauit, cursum consummauit palmam] .i. præmium uitoriæ] .i. ded
 et uiuis 12 fulgens] .i. ut dicitur, Fulgebunt iusti sicut sol in regno patris
 eorum.² 13 laudes] uel iura is choir sancta] .i. Brigit and co ro'recrad don
 merita tis 14 perfectionem] commad hé so coir ind line .i. perfectionem
 promisit quam uiriliter implebit 15 dictis] commad he so dana dictis atque factis
 fecit 16 regina] uel et regina.

[NOTA.]

T] fol. 3 in sup. marg.
. . . esse pro peccatorum innocentia . . . sententiam itaque licet
motauerit uoluntatis . . . primæ exitum non motauit; peccau si
permanent opera, frustra uoce . . . penitentia uero de Iuda
scribitur et oratio eius . fiat . in peccatum ut non soli ei non
. . . dare non qui inuenierit prodictionis scelus sed ad primum scelus
etiam p. . . homicidis scelus
templo suas et portant cruenta uestimenta sua Ioseph.

2 Tim. v. 7.

² Mt. xiii. 43.

[PRAEFATIO IN HYMNUM S. CUMINEI LONGI.]

T] Celebra Iuda. Cummaini Fota mac Fiachna rí Iar-Muman, ille fecit hunc ymnum. *Ocus* in Cummain-sin re ingein doronai Fiachna hé tre mescai. Et interrogauit Flann, "cuich fil ocut?" et dixit, "tui"; et dixit pater, "oportet mori"; 5 "ita fiat," ar ind ingen. Sed quando natus est, do Chill Ite ductus est, et ibi relictus est *for* benn chroisse hi cummain bic, inde dictus est *Commain*. Et ibidem nutritus ac doctus est, *ocus* ni fess can do tandiu donec uenit mater eius ad uisitandum eum ad domum abbatis Íta, ar ticed som 10 com-menic do-side. Co tanic la and don tig, *ocus* ni rabai comarba Ite ifus, et potum postulauit; et mater sua dedit ei sínum abbatissæ do ol digi ass, co n-essib dig ass, co ro-chairig comarba Ite fuirri-se tabairt in ballain do, *conid* and-sein atrubairt se:

15 Na rathaig
ce dobér dig do'm brathair;
is mac Fiachna, is hua Fiachna,
is ingen Fiachna a mathair.

Ro-leg iar-sein i Corcaig, corbo sui; uenit autem postea ad 20 patrem et ad patriam .i. co hEuganacht Lacha Léin. Atberid tra cach, ba cosmail Cummain do Fiachna, inde dixit :

25 ni go dam ci-asbiur:
is focus ar fial ar triur,
is mo šen-athair m'athair,
mo mathair is í mo fiur.

30 ma ro'genair maith de ulc
is meise adremethaid,
mo fiur is í mo mathair,
m'athair is é mo šen-athair.

F] 2 is e doronai ymnum istum *pro* ille ymnum 4 boi
pro fil 6 beind chroisi 7 est et *pro* ac 8 co tanic a
mathair di-a fis do thig comarba ite *pro* donec . . . ita 10 ni rabai
. . . . dedit ei *illeg.* 12 abbatissæ dedit ei dige *om.* co n-essib dig ass
13 íte 13 furri-se and-sin 14 *om.* se 15 ráthaig 16 bráthair
17 ua 18 fiachna 19 ro'lég a *pro* i tanic davo ad patrem post *pro*
uenit . . . patrem 20 euganact locha 21 atbered fiachna
25 sen-a. 26 siur 28 mese athremethaid 29 mo siur 30 sen-a.

T]

is focus in t-aslonnud :
 am óa-sa do mathar-so ;
 lithir cid mo mathair-se
 for brathair do brathar-so.

35

fort-so féin, a [F]íachna, ar tusu féin brathair do brathar.

do'm'araill cairdes fo di
 do síl (Fiach)rach Garrinni :
 sech is óa, is mac dó,
 intí Cummaine d'[F]íachno.

40 Tunc Fiachna intellexit filium s(uum) *Commaine esse, ocus iss-e sein doronai in n-immun-sa.* *Ocus* is e fath a dénma, Cummain dochuaid im-munigin apostolorum co cóemsad Domnall mac Æda meic Ainmerech cói, do chungid dilguda di-a chintaib, ar ni coemnacair cena remi ar dure a 45 chríde. *Ocus* is e Cummain ropo ammchara do, ar dochuas o Domnall co Collum Cille, do iarfaigid do cía no-gebad do anmcharait, no in regad cuci-som fein sair? Unde dixit Colum Cille :

50 in sui doroiga a ndes,
 is ocai fogeba a les :
 dobéra Cummain co a thech,
 do hú alaind Anmerech.

ocus is e Cummain ro'therchanad ann-sein. In tan *immorro dochuaid Commain do fis scel Domnaill, iar ndenam ind 55 immuin, is ann ro'boi Domnall o[c] coi a chinad isin tig.* Tunc dixit Commain, "indosa," et reliqua, *ocus* is ann-sein ro'la de in mbrat corcra ro'boi tarais.i. brat doronai a mathair do .i. Lann. Tunc dixit Commain :

60 a ri sen
 nacha·m'reilce-sa re'm thail
 emid Domnall e na gab
 brattan Lainne finne fair.

F] 33 lither 35 .i. *fort-so féin a fiachnai ar is tussu 36 cardes fa di 39 indí chummain do fiachnó 40 intellexit suum cummain 41 iss hésin is hé 42 na a-apstal pro apostolorum coemsed 43 ainmirech 43 chuingid 44 coemnecair om. cena 45 ar is hé cummain rop pro ocus is e cummain ropo 46 colum cille di iarfaigid cia 47 d'anmchairait chuci-som 49 doroeaga 50 ace pro ocai 52 do ua alaind ainmirech 53 is hé cummáin rotherchanad and-sin 53 din pro imorro 55 immain is and i coi 56 innósa is and-sein rolá de in brat 57 tharis 58 dó .i. land 59 rí 60 thoil 61 domnaill enad gab (ga man. post.) 62 bratan LIBER HYMN*

T] Is aire dochuaid im-munigin apostolorum, ocus doronai
Domnall cói a chinad iar-sen, co n-erbait Cummaine :

65 innósa
ro·fitir Domnall rig ósa ; (.i. dia uasa)
is e a fó in fó thall
ni se a fo in fó-sa.

In tempore autem Domnaill meic Æda meic Anmerech
70 doronad ; tre rithim uero fecit, ocus da líne cech caibtil, ocus
da sillaiib dæc cech líne ; for canóin fatha ro·fothaiged
'celebra Iuda festiuitates tuas' ; i nDaire Calcaig dorónad in
t-immun-sa.

[HYMNUS S. CUMINEI LONGI IN LAUDEM
APOSTOLORUM.]

T] **C**elebra Iuda festa Christi gaudia
apostolorum exultans memoria
Clauiculari Petri primi pastoris
piscium rete euangeli captoris alleluia
5 Pauli gentium egregi preceptoris
uasis electi Israhelis seminis alleluia [fol. 3b.]

F]	63 apstal	64 iar-sein	65 innossa	66 ríg	67 is sé
68 ni hé a fó	69 uel æda slane pro meic anmreich	70 cecha cobtil	71 déc	70 autem	
dorónad pro uero fecit				71 atha	
pro fatha .i. celebrá	72 chalgaig	73 imun			
2 post memoria add.	alleluia	5 egregii			

Glossae T.] 1 celebra] .i. prædica Iuda] .i. confessio² uel æclesia. necessitas metri tuc sund Iuda sech Iudea 2 apostolorum] .i. misorum memoria] ablatiuus 3 clauiculari] .i. subauditur hic exultans memoria ; (*et in marg.*) unde diriuatur hoc nomen, ni ansa, ondi as clavis; clauicula uad-side, ris far-side co ndenand clauicularis, us fair-side ocus .s. de, co ndenand clauicularius de ; ocus is cubaid a sail hic, quod dixit Christus, Tu es Petrus et super hanc petram edificabo æclesiam meam et tibi dabo claves regni celorum.³ Petrus agnoscens (interpretatur) eo quod Christum agnouit quando interrogavit Christus de Petro, quem uos me dicitis esse, et dixit ei, tu es Christus filius Dei uiui.⁴ Simon aliud nomen est Petro quod interpretatur oboediens,⁵ (eo quod) oboediuit Christo usque ad mortem, mortem autem crucis : uel desoluens interpretatur eo quod desoluebat reos a penis. Petrus et Andreas et Pilippus ex una ciuitate que uocatur Bezaida fuerunt, et hi primi ex omnibus apostolis deo crediderunt. 5 Pauli] Paulus, humilis uel mitis : ex tribu Beniamin ortus est, nutritus uero in Tarso in Cilicia 6 alleluia] *in sup. marg.* . in forbu cech (rainn . . .) interpretatur, Laudate dominum, uel Laus tibi Domine, uel Saluum me fac Domine. Moises primus usus est alleluia, decantans contra Amalech in deserto, extensis manibus ad celum a mane usque ad uesperam et sic deletus est Amalech a filiis Israel. et postea (Dauid) cantauit apud Ebreos alleluia, causa timoris, uidens bestiam in Tabor et Hermon, et iterum propter timorem Abisolon filii sui cantauit. . . .

¹ Nahum i. 15.
² Mt. xvi. 16.

² Hieron. *de nom. Hebr.* p. 12.

³ Mt. xvi. 18.
⁵ Hieron. *de nom. Hebr.* p. 103.

T]	Andreæ atque precamur egregia pasi pro Christi fide aduocamina	alleluia
10	Iacobique consubrini domini preces adiuuent in scammate sæculi	alleluia
	Iohannis sacri electi ab infantia qui accumbebat sponsi inter ubera	alleluia
	Oris lampadis eloquentis Pilippi opem oremus prole cum peruigili	alleluia
15	Bartholomei impendamus nutibus nati pendentis æquora in nubibus	alleluia
	Tomæ tendentis partes inter Parthiæ nos illuminet abyssus scientiæ	alleluia
20	Mathei quoque fiscali a munere donati Christum sequentis præpropere	alleluia

F] II lecti

Glossae T] 7 Andreæ] .i. uirilis interpretatur, cruce item pasus est 8 aduocamina] .i. na togarmanna *no* na fortachta 9 Iacobi].i. Zebedei filius qui subplantator uitiorum.¹ gladio occisus est sub Herode tetrarcha, qui primus apostolorum pasus est consubrini] in sinistr. marg. (Matres) Iacobi et Iohannis (apostoli) Iesu sorores fuerunt unde consubrini Domini dicti sunt 10 scammate] .i. isind roi *no* isind ergail 11 Iohannis] .i. gratia Dei uel in quo gratia interpretatur.² subaudi, adiuuent preces. hic solus ex omnibus discipulis euasit sine martirio a sæculo et dormiuit in pace. 12 accumbebat] in Cannan Galileæ sponsi] .i. Christi 13 oris] .i. os lampadis interpretatur³ .i. ar a heólcha *ocus* ar elbas a erlabra Pilippi].i. Pilippi dechoin sein *ocus* is e sein ármes Cummain inter apostolos ; qui in (Hiera)polis ciuitate sepultus est ; incertum est autem utrum gladio an cruce occisus est 14 oremus] imperatiui prole] .i. tres filias habuit profetantes in nouo testamento 15 Bartholomei] .i. filius suspendentis aquas interpretatur⁴ 16 impendamus] .i. ernem preces 16 nati] .i. mac Dé iar fir astas na usci isna nélaib ; it e na usci iar sians na forcelta ; it e immorro ind níul in forceblaide. hic gladio occisus est nubibus] .i. potestatibus 17 Tomae] .i. qui dicitur Didimus ; ab his scientiæ interpretatur⁵ ; gladio occisus est et corpus eius in Edisa ciuitate est Parthiae] Parthia nomen (regionis) in oriente 19 Mathei] .i. donatus gratia interpretatur.⁶ quoque] subauditur petamus precem. fiscali] .i. in (m)ain-chista (quia) fiscus (inuenitur) .i. . . . fiscalis uel fiscalis cista, no: (fe)da(d) cista .i. ic tobue[h] cisa do rig in domuin no:bíd

Hieron. de nom. Hebr. p. 91.
Ibid. p. 99

² *Ibid.* p. 101
⁵ *Ibid.* p. 93.

³ *Ibid.* p. 95.
⁶ *Ibid.* p. 92.

T]	Atque itidem Iacobi cominus precem petamus subnixi alterius	alleluia
	Tathei tota famosi per tellura Abgoro misi Iesu cum epistola	alleluia
25	Simonis dicti suapte Cannanei stolam qui tinxit agni dei sanguine	alleluia
	Sorte præelecti Madiani meritis siti locemur cælorum in editis	alleluia
30	Marci excelsi mandata iustitiæ annuntiantis Christum Alaxandriæ	alleluia
	Medici ueri Lucæ euangelizæ agnum sequentis uirginali honore	alleluia
	Patrici patris obsecremus merita ut deo digna perpetremus opera	alleluia [f. 4.]
35	Sancti Zefani primi atque martiris pro inimicis rogantis cum suspiris	alleluia
F]	24 abagro 26 sangine 27 prelecti 28 celorum	
30 Alexandriæ 33 Patricii 35 Stephani martyris		

Glossae T] 21 Iacobi]. i. Alphe Iacobi cominus]. i. cind[iud] fair frisinn Iacob toisech cominus]. i. Christo 22 subnixi]. i. dedenchu tanic co Crist quam predictus *ocus* sund ro'gabtha in Hierusalem 23 Tathei]. i. cultor cordis interpretatur.¹ idem et Iudas frater Iacobi Alphei tellura]. i. tarsna huillib talmannail arsen tra feb no'scribenn et sic scribitur recte per tellura. i. rura 24 Abgoro]. i. datiuus epistola]. i. Beatus es ; nescimus qua morte mortuus est et *in sinistr. marg.* errat hic Cummain, quia Tatheus portauit epistolam ad Abgarum ; sed Annanias cursor ac seruus Abgari portauit et reportauit ; et ipse Tatheus postea predicauit ei fidem. i. Abgaro, ut historia æclesiastica narrat 25 Simonis]. i. oboediens interpretatur² suapte] in sua regione uel sua ciuitate *ocus* sillab fortormaig hic, -pte Cannanei]. i. stelus interpretatur³; et a Channa uico dictus est (ubi) Christus aquam in uinum conuertit 26 tinxit]. i. carnem suam in passionem Christi tinxit 27 Sorte]. i. in locum Iude Madi. ni]. i. donum Dei uel iudicium Dei interpretatur⁴ 28 siti]. i. positi locemur]. i. co'ntinoltar editis]. i. in templis i. in secretis i. in excelsis uel in celis 29 Marci] Marcus excelsus interpretatur⁵; subaudi petamus opem. 30 annuntiantis]. i. predicantis Alaxandriæ]. i. aduerbium 31 Lucae]. i. ipse consurgens interpretatur⁶ 32 uirginali]. i. quia uirgo fuit. hic Sirus natione 33 patris]. i. nostri 35 Zefani]. i. norma Ebreice, coronatus Grece.⁷ qui fuit primus martyr noui testamenti post Christum 36 rogantis]. i. dicentis, Domine Iesu ne statuas illis hoc in peccatum⁸

¹ Hieron. *de nom. Hebr.* p. 91.⁴ Hieron. *de nom. Hebr.* p. 102.⁷ *Ibid.* p. 104; cf. Isid. *Etym.* vii. 11.² *Ibid.* p. 103.⁵ *Ibid.*³ Hieron. *Comm. in Mt.* p. 57⁶ *Ibid.* p. 108.⁸ *Acts vii. 60*

T]	Horum sanctorum bina septim ualida fiant pro nobis scutata suffragia	alleluia
40	Quibus ignita demonum iacula posunt extingi ut per propugnacula	alleluia
	Inuitata quo feramus pectora regi regnanti ab æuo in sæcula	alleluia
	Gloria patri atque unigenito simul regnanti spiritu cum agio	alleluia
45	Nimis honorati sunt amici tui deus nimis confortatus est principatus eorum ¹ alleluia Celebra Iuda festa Christi gaudia apostolorum	
1	Exaudi nos deus per merita apostolorum optima ut deleantur pessima nostra peccata plurima Per merita et orationes intercessionesque sancti Petri et Pauli et Patricii et ceterorum	
5	apostolorum ac martirum omnium sanctorum propitietur nobis dominus	

F] 37 octo *pro* septim 40 possunt 42 secula
 47 *om.* Iuda . . . apostolorum *om. vv.* 3-6

Glossae T] 37 septim] i. xiii in dā apstal déc .i. Paulus et Stefanus quamuis non sit apostolus, *ocus* co na bad hé Cummaine doberad Marcum et Lucam híc ; no masu hé dorat, is .viii. ualida as maith and 40 per propugnacula] i. amal bid tre ermúru ; no tre cath-cliatha 41 quo] co 42 ab æuo] .i. a principio 44 cum agio] .i. cum sancto qui agius Grece sanctus Latine dicitur ut agiographa .i. sancta scripture 45 honorati] .i. ab omnibus amici amicus dictus est quasi animi æquus, qui æqualis nobis uoluntate coniungitur 46 confortatus] .i. bonis operibus eorum].i. apostolorum

[NOTA.]

T] fol. 4 *in sup. marg.*
 . . . magna . . et spatiosa domus est atrium quod addantur ei iii porticus extrinsecus.² in hoc diuersitas x apostolorum et Petri est, illi fugiunt quanquam procul tamen sequitur saluatorem et ideo soli principatui eligitur. Amen, dico uobis, quæcumque alligaueritis super terram erunt ligata et in celo et rī.³ Augustinus. hic ostenditur quod non potestas alligandi et soluendi datur Petro, sed peritia usquequo sciat quis alligandus et soluendus sit. Tribunal eo quod ibi (gradibus) conscendent tribus.⁴

¹ Ps. cxxxviii. 17.² Hrab. Maur. *De Universo* xiv. 20.
⁴ Cf. Hrab. Maur. *De Universo* xiv. 21.³ Mt. xvi. 19.

[PRAEFATIO IN HYMNUM S. MUGINTII.]

T] Parce domine. Múgint fecit hunc hymnum hi Futerna. Causa .i. Finnen Maige Bile exit do foglaim co Mugint, *ocus* Rióc *ocus* Talmach et ceteri alii secum. Drust rex Bretan tunc et habuit filiam .i. Drusticc nomen eius, et dedit eam 5 legendo co Mugint. Et amauit illa Rióc, et dixit Finniano : tribuam tibi omnes libros quos habet Mugint scribendum si Rióc dedisses mihi in matrimonium. Et misit Finnén Talmach ad se illa nocte in formam Rióc ; et cognouit eam, et inde conceptus ac natus est Lonán Treote. Sed Drusticc 10 estimauit quod Rióc eam cognouit, et dixit quod Rióc pater esset filii ; sed falsum est, quia Rióc uirgo fuit. Iratus est Mugint tunc et misit quendam puerum in templum, et dixit ei : si quis prius in hác nocte ueniat ad te in templum, percutere eum secure. Ideo dixit qui[a] prius Finnianus pergebat ad 15 templum. Sed tamen illa nocte domino instigante ipse Mugint prius ecclesiæ peruenit ; et percussit eum puer, profeta dicente : "conuertetur dolor eius in caput eius, et in uerticem ipsius iniquitas eius descendet."¹ Et tunc dixit Mugint 'parce,' quia putauit inimicos populum populari ; no comad 20 aire dogneth in immu(n-sa), ar na tarta a chin *for* in popul. Uel Ambrosius fecit, dia mbái i ngalur. Uel Dauid fecit, ut alii dicunt, sed non uerum ; *acht* is huad tucad, 'díc angelo tuo percutienti' usque 'populo tuo.'

F] 1 Mugeint 2 finnén exiit 3 om. ceteri 4 om. .i.
 Drustric 5 om. illa 6 om. quos habet Mugint 7 in
 matrimonium uel in coniugium 8 om. illa Rióc 9 et *pro*
 ac om. est 9 Distric 10 om. estimauit et ba Rióc
 pater eius *pro* quod Rióc pater esset filii 11 om. iratus et
 12 Mugint *pro* quendam ad *pro* in 13 primus *pro* prius om. in
 templum 14 ad te *pro* secure primus pergebat Finnianus antea *pro*
 prius templum 15 om. domino instigante 16 æclesiæ
 16-18 om. profeta descendet 19 om. Mugint 20 in n-
 immun-sa 21 mboi 22 is úad 23 om. percutienti 23 add in fin
 co tanic tra buadir mor dó fo deoid *conid* ed tarfás dó námaít ic inret in
 phopuil co ndeochedaid im-muinigin in choimded do sóerad in phopuil ar a
 namtiu, *conid* and-sin dorone 'parce domine.' no dno commad aire dogneth
 in n-immun-s[a] ut diximus ar na tarta a chin-som for in popul.

¹ Ps. vii. 17.

[HYMNUS S. MUGINTII.]

T] PARCE domine parce populo tuo¹ quem redemisti
 Christe sanguine tuo et non in æternum irasceris
 nobis.
 /Deprecamur te domine in omni misericordia [fol. 4b.
 5 tua ut auferatur furor tuus et ira tua a ciuitate ista et
 de domo sancta tua.² Quoniam peccauimus peccauimmo-
 mus tibi domine et tu iratus es nobis et non est
 qui effugiat manum tuam.³ Sed supplicemus ut
 ueniat super nos misericordia tua domine qui in
 10 Ninuén pepercisti inuocantes dominum. Exclame-
 mus ut respicias populum tuum conculcatum et dolen-
 tem et protegas templum sanctum tuum ne ab impiis
 contaminetur et miserearis nimis afflictæ ciuitati tuæ.
 Exclamemus omnes ad dominum dicentes,
 15 Peccauimus tibi domine peccauimus, patientiam habe
 in nobis et erue nos a malis quæ quotidie crescunt
 super nos. Dimitte domine peccata populi tui secun-
 dum multitudinem misericordiæ tuæ.
 Propitius fuisti patribus nostris propitius esto nobis et
 20 implebitur gloria tua in uniuersa tua. Recordare⁴
 domine, dic angelo tuo percutienti populum tuum,
 sufficit. Contene manum tuam, et ccesset imperfectio
 quæ grassatur in populo ut non perdas omnem animam
 uiuentem.

F] 2 irascaris 8 et pro ut 12 om. et ante protegas 13 ciuitatis
 16 cotidie 19 sicut propitius fuisti pro propitius fuisti 20 impleatur
 uniuersa terra 22 contine 23 grasatur et pro ut

Glossae T] 10 Ninuén]. i. Ninué ciuitas magna fuit iteneris trium dierum, quæ
 egit penitentiam in prædicatione Ionæ profetæ et sic liberata est. et in sinistr. marg.
 Ninuen pulcra interpretatur⁵ (iucundum) significat; alii ex nomine Nini Beli filii
 Ninum urbem condiderunt magnam quam Ebrei Ninuén appellant.

¹ Ioeil ii. 17.⁴ 2 Reg. xxiv. 16, 21² cf. Dan. ix. 16.³ Tobit xiii. 2.
⁵ Hieron. de nom. Hebr. p. 14.

T] Exurge domine adiuua nos et redime nos propter
nomen tuum

I Parce domine peccantibus
ignosce penitentibus
miserere nobis te rogantibus
saluator omnium Christe
5 respice in nos Iesu et miserere. Amen.

F] 26 add. *in finem* Parce domine
3 om. nobis 5 om. in om. amen

[NOTA.]

T] fol. 4b *in sup. marg.*

. . . . inspiratione abiit die secus
Augustinum, qui uult . . . in omni . . . quod amat et ira possi-
tus corde cum Christo habitet . . . processit caput eius sic Christianus
. . . praeuidit cor eius quomodo in itura
sunt quo sic et caro si itura est quo nunc
. . . hominis eamus ergo . . . de qua totum
mundum erit aliud. . . .



[PRAEFATIO IN HYMNUM S. COLMANI.]

T] Sén De. Colmán mac hui Chluasaig, fer legind Corcaige, is e dorigne in n-immun-sa di-a sóerad ar in m̄buidechair ro'bóe ir-remis mac n-Oeda Sláne. Ar roptar imda doine i nHerinn in tan-sein, *ocus* rob e a n-immed con na roichtis acht 5 trí nóí immaire do cech fir i nHerinn .i. a nóí do móin, *ocus* a nóí do min, *ocus* a nóí do chaill ; co ro-throiscset maithe fer n-Erenn im meic n-Óida Sláne *ocus* im Fechine Fabair *ocus* im (Ailer)án *ocus* im Manchan Leith *ocus* im sochaide archena, im huatigud na ndoine, ar dodechaid tercca bíd ann ar a 10 n-immed ; conid aire-sein tuccad in buidechair forru, conid de atbathatar meicc Æda Sláne isin bliadain-sin, *ocus* na sruithe ro'rайдsem, et alii multi. Dicunt alii combad Cholman dogneth uile ; atberat fairenn aile na dernai acht da rann de nammá, *ocus* in scol di-a dénaim (o-sin) immach .i. 15 leth-rann /cech fir dib. I Corcaig dorigned, i n-amseir [fol. 5. da macc Æda Sláne .i. Blaithmac *ocus* Diarmait. Is e *immorro* tuccait a dénma : teidm mór do·ratad *for* firu Herinn .i. in Bude Connaill, co ro·sirestar Herenn hule, *ocus* co na farcaib acht cech tres dune i nHerinn i mbethaid ; *ocus* conid di-a 20 n-anacul co n-a scoil doróne ar in teidm-sen Colman in n-immun-sa. *Ocus* is ann dorola do-som a denam, in tan ro·thinscanastar ascnam co araile inse mara Herenn amaig, *for* teched in tedma-sa, combetis .ix. tonna eturru *ocus* tir, ar ní tic teidm tarais innunn, ut ferunt periti ; co ro·iarfaig araile 25 don scoil Cholman ‘cia sen i tarla doib dul *for* set,’ conid ann-sein atrubairt Colmán, ‘cia sén on tra,’ ol seissom, ‘acht sén Dé?’ Ar iss-ed ro·thrialsat-som, dul *for* insib mara immach, *for* teched res[in] ngalur.

F] Sén De. Colman mac ui Chluasaig fer legind Corcaige, dorone in n-immun-sa *ocus* a scol immalle fris ; *ocus* commad lethrand cech fir foe-sin. *No* is a oenur doróne in n-immun. Is he *immorro* a loc, otha in n-inse co Corcaig corice in n-inse di-a ndechatar 5 for teched in tedma. I n-amsir *immorro* da mac Æda Slane dorónad .i. Blathmac *ocus* Diarmait. Is he *immorro* tucait a denma : teidm mor do·ratat *for* firu Érend .i. in Buide Condaill co ro·indrestar Hérind uile, *ocus* co na farcaib *acht* cech thres duine i nHerind uile i mbethaid ; *ocus* conid de atbathatar meicc Æda Slane *ocus* atbath 10 Fechéne Fobair, et alii multi clerici et reges in eodem anno perierunt. *Ocus* conid di-a n-ánacul co n-a scoil doróne ar in teidm-sin Colman in n-imunsa, *ocus* is and dorala do-som a denom, in tan ro·tinscanastar ascnam co araile indse mara co mbetis .ix. tonna etarru *ocus* tir, ar ni thic teidm dar noi tenna, ut ferunt periti. Co ro·iarfaig araile do'n 15 scoil do Colman, cia sen i tarla doib dul *for* set? Conid and atrubairt Colman, cia sén tra, ol se-seom, acht sén Dé.

[HYMNUS S. COLMANI MIC UI CLUASAIGH.]

T] **S**Én Dé do'n·fe fordon'te,
for a oessam dún in-
nocht,

Itir foss no utmaille,
ruire nime fri cech tress,

5 Itge Abeil meic Adaim,
ro'n·soerat ar dian-galar,

Noe *ocus* Abraham,
immu'n·tisat ar tedmaim,

Ailme athair tri cethrur
10 ro'n·sóerat a n·ernaigthi

Snaidsi'um Moisi deg-tuisech
Iesu, Aaron macc Amra,

Iob cosna fochaidib
fáthi Fiadat ro'n·anset

macc Maire ro'n·feladar
cia tiasam cain-temadar.

itir suide no šessam,
iss-ed attach adessam.

Heli, Enoc, di-ar cobair,
secip leth fon mbith fogair.

Isac in macc adamira,
nacha'n·tairle adamna.

ocus Ioseph a n-uas(er),
co rig n-il-ainglech n-uasal.

ro'n·snaid tria rubrum maire,
Dauid in gilla dána.

sech na nemi ro'n·snada,
la secht maccu Mocabha.

F]	1 ·té ·felathar	2 oesam	thisam	3 eter fos	eter essam
4 ruri	tres	5 Abéil	6 bith	8 immo'n·tesat	thed-
mainm	·tarle	9 anóser	11 Moysi	degh-thóisech	dria mare
12 Iessu	13 fochadib	neme	·snade	14. ·ainset	Mochaba

Glossae TF] 1 don·fe] .i. ro'n·fuca leis T do'n·fuca leis cip e leth tiasam F fordoante] forund de .i. tí forn (forrnn F) TF ronfeladar] .i. ro'n·fialadar F + do'rata a fial torund (fial torond F) di-ar ditin TF 2 oessam] for a oessitin T oesitin F innocht] .i. in nocte tribulationis T a nocte, dictum est, quia in nocte ambulauerant ut . . . quidam, no in tempore tribulationis et ain . . . tis furri-side F cia] .i. cepé leth tiasam T .i. secip e leth F Cain] .i. alaind T temadar] .i. co ro'emdar sinn di-ar ditin] .i. doné ar ñditin T .i. don fein(adar), do'n·dithne tar a doen . . . i. ditinus F 3 foss] .i. cid fossidecht T cid i fosidech F utmaille] cid forimtecht TF 4 ruire] .i. rori TF fri] .i. contra TF ades-am] .i. atchimit TF 5 itge] .i. guidmit TF^{mg} Abeil] .i. luctus¹ TF^{mg} Adaim] .i. terrenus uel terrigena uel terra rubra interpretatur² TF^{mg} 6 dian-galar] .i. ar in galar ndian TF + .i. ar in mbude Connaill T + .i. . . . ar in . buide F fogair] .i. fograiges .i. doné tomathium T .i. fogur res . . . F 7 Noe] noe consolatio interpretatur, quia per ipsum mundus consolatus est in reparacione hominum³ TF^{mg} F^{mg} Abraham] .i. pater excelsus interpretatur⁴ TF^{mg} Isac] .i. risus interpretatur⁵ TF adamra] .i. quia per miraculum datus est TF immunitisat] .i. tisat immund T adamna] .i. adamni .i. gorta .i. quia per Adam (illum F) uenit dolor TF^{mg} 9 athair] i. Iacob TF^{mg} + subplantator interpretatur⁶ F^{mg} tri cethrur] .i. xii. patriarchæ T tri cethrar fer F Ioseph] .i. augmentum interpretatur⁷ T anuas(er)] anuasal .i. fer T anuasal fer F 10 il-ainglech] .i. quia multos angelos tenet TF 11 snaidsum] .i. ro'n·snade sund (sind F) TF Moisi] .i. aquaticus interpretatur quia de Nilo flumine (om F) sumptus est⁸ TF^{mg} ro'n·snaid] .i. populum Israel TF 12 Iesu] .i. mac Nún TF^{mg} + Iesu Ebreice sed . . . F^{mg} Aaron] .i. mons fortitudinis interpretatur⁹ TF Dauid] .i. fortis manus interpretatur¹⁰ TF 13 Iob] .i. dolens interpretatur¹¹ TF 14 Fiadat] .i. fiada .i. fo dia .i. dia maith T .i. fiada .i. fia .i. dia da ocus fo .i. maith F

¹ Hieron. de nom. Hebr. p. 4. ² Ibid. p. 5. ³ Cf. Ibid. p. 96. ⁴ Ibid. p. 5.
⁵ Ibid. p. 12. ⁶ Ibid. p. 12. ⁷ Ibid. p. 12. ⁸ Ibid. p. 21. ⁹ Ibid. p. 18.
¹⁰ Ibid. p. 53. ¹¹ Ibid. p. 88.

T] Eoin baptaist adsluinnem,
Iesu co n[-a] apstalaib
Maire Ioseph do'n'ringrat
as cach ing do'n'forslaice
Cech martir, cech dithrubach,
20 rop sciath dún di-ar n-im-
degail

Regem regum rogamus
anacht Noe a luchtlach

Melchisedech rex Salem
/ro'n'soerat a airnigthe

F] 15 Iohain baptaist 16 Isu co n-a 17 do'ringrat *ocus pro* et
Stephani 18 dor'forslaigset Ignati 19 cach cach dibtrobach
ro'boi .i. genmna 20 rob uain demna 22 luctluct diluuji
24 ernaigthe

Glossae TF] 15 Eoin] .i. in quo gratia interpretatur¹ T Iohan .i. Iohannes, in Deo gratia, uel Iohannes, dei gratia F^{mg} baptaist] .i. quia Christum baptizauit (baptizauit F) TF + uel quia primus homines baptisauit F adsluinnen] .i. asluindmeit ar cardes fris in hác laude T 16 apstalaib] apostolus Grece, missus interpretatur Latine TF rop] .i. tisat (tisad F) di-ar cobair TF 17 Maire] .i. stilla uel stella maris interpretatur² T^{mg} F Ioseph] .i. aite Iesu TF do'n'ringrat] .i. ro'n'tograt di-ar n-anacul T .i. ro'n'tograt no ro'n'anmniget F spiritus] .i. anima uel gratia eius T Stefani] .i. coronatus interpretatur TF 18 do'n'forslaice] .i. ro'n'fuaslaice T .i. do'n'fuaslaige F taithmet] .i. foraithmet TF Ignati] .i. Ignatius episcopus secundus post Petrum in Antiochia primus et passus sub Traiano imperatore. Ignatius a leonibus et aliis bestiis T successor Petri in Ignatius sicut ad dendi præsentes ites ad fidem per suas discipulos multos. Traianus .i. rex Romanorum et totius mundi legato secum ad sede causam sibi fidei prædicandæ ducentes missit ei prædicandi ad se fidem trahenti regem uelle eum dare bestiis et se . . . dicere . . uenisse sed ille negauit dicerent . . . dicens quid si frangitur quia ego fidentibus et inde ductus est ad regem successor eius in Roma fuit uita Petri . . . fuerunt F^{mg} 19 martir] .i. pro deo TF + .i. testis interpretatur F dithrubach] .i. pro deo TF + beos F noeb] .i. pro deo T 21 nostris] .i. in Scotica linga uel huius ymni T 22 anacht] .i. in ri ro'anacht TF luchtlach] .i. a lucht locha no a lucht dub .i. Noe cum suis tribus filiis et .iii. uxeres eorum T .i. al-lucht locha no a lucht luath dub no a l(ucht) F^{mg} 23 Melchisedech] .i. rex iustitiæ interpretatur³ T rex Salem] Hieronymus : aiunt Ebrei hunc esse Sem filium Noe, et supputantes annos uitæ ipsius .cccc. ostendunt eum usque ad Isac uixise.⁴ Alii hunc esse quendam Cannaneum et ignotum cuius Ebrei genealogiam ignorant. Secundum autem Augustinum et Origenem, non homo fuit sed angelus domini : homo sine patre et sine matre et sine genealogia esse non potest⁵ T is i cetfaid na n-Ebraide commad he genealogia angelus . . . F^{mg} Salem] Hieronymus : Salem non, ut Iosepus et nostrorum omnes arbitrantur, idem est et Hierusalem, sed oppidum iuxta Scithopolim quod appellatur Salem, et dicitur uenisse Iacob in Salem ciuitatem regionis Sichem quæ est in terra Chanaan⁶ T^{mg} .i. fuit Salem nomen ciuitatis F iss-i immorro cetfaid na n-Ebraide conid i-sund *ocus* Hierusalem : iss-i immorro cetfaid srotha Iordanen, *ocus* innti ro'boi Melcisedek F^{mg}

rop ditiu dún, rop snadud,
rop di-ar cobair fri gábus.
et spiritus Stefani,
taithmet anma Ignati.
cech noeb ro'bai hi ngenmnai,
rop saiget huan fri demnai.

in nostris sermonibus
diluui temporibus
incerto de semine
ab omni formidine. [fol. 5b.]

¹ Hieron. de nom. Hebr. p. 91. ² Ibid. p. 92. ³ Ibid. p. 14. ⁴ Cf. Hieron. Quæstt. Hebr. in Gen. xiv. 18. ⁵ Cf. Aug. Quæsti. in Heptat. i. 74. ⁶ Hieron. Epist. 73 ad Euangelum.

T] Soter soeras Loth di thein, ut nos omnes precamur	qui per sæcula habetur, liberare dignetur.
Abram de Ur na Galdai, soers'um soeras in popul	snaidsi'unr ruri ro'n'snada, limpa fontis i nGaba.
Ruri anacht tri maccu 30 ro'n'ain amal ro'anacht	a surnn tened co ruadi, David de manu Gólai.
Flaithem nime locharnaig nat leic suum profetam	ar'don'roigse di-ar trógi ulli leonum ori.

F] 25 secula 27 Abraam Calda snaidsi'um 28 sóerais limpha
 29 surnd cor-rodí 31 flathem lócharnaig ar'dond'rósget 32 nad
 prophetam

Glossae TF] 25 Soter]. i. Ebreice Iesus T^{mg} + Grece . . saluator Latine T^{mg}F + interpretatur F soeras]. i. ro'soerastar TF Loth]. i. declinans interpretatur.¹ Loth mac Aran mic Thara frater Sarra (Sarrai F) TF 27 Abram]. i. pater excelsus interpretatur,² Abba enim pater dicitur, ram excelsus; Abraham pater multarum interpretatur, et subaudi gentium T a celis hic F et subaudi F^{mg} Ur] in Ebreo habetur in Ur Chethisim. i. in igne Caldeorum. Tradunt autem Ebrei ex hac occasione istiusmodi fabulam, quod Abraham in ignem misus est quia ignem adorare noluerit quem Caldei colunt, et dei auxilio liberatus, de idulatrie igne profugerit; quod in sequentibus scribitur egressum esse Tharan cum sobole sua de regione Caldeorum, pro quo in Ebreo habetur 'de incendio Caldeorum,' et misus est Aram adhuc ante conspectum patris sui Thara in igne Caldeorum quod uidelicet ignem nollens adorare igne consumptus est. Loquitur autem dominus postea ad Abram dicens, Ego sum qui eduxi te de igne Caldeorum³ Galdaí] na Calda. i. Caldei dicti quasi cassi. i. o Cased mac Nachor mic Thara. i. a filio fratris Abraham, de Ur Abraham apud illos F^{mg} snaidsi'um] ro'n'snade sind F 28 soersum] ro'soera sinn T ro'soerad sind F limpa] othoin T ablatius TF Gaba]. i. isin gábus i rabatar sine aqua quando uenit ex Egipto T. i. isin gabud ir-rabatar isin dithrul super aqua, in tan tanic in popul a hEgypt; no, commad Gaba ainm ind lui: ir-rabatar tunc sine aqua; no, in tan ro'boi Samué mac Elcanna i toisigecht in popuil atberar so: Filistina tancatar cucu for sluagud co tangatar meic Israel isna loccaib as Gaba ocus Masfad, et unde hic i nGabai, ocus ro'throiscsetar meic Israel andsen, ocus do'rat Samuel usce illustrationis tarsi, et unde dicitur limpha, ocus ro'memaid re Samuel ocus re maccaib Israel for Filistinailb F^{mg} 29 ruri]. i. ro'ri T anach]. i. ro'angestar T tri maccu] in anno primo regni Nabodonosor regis Babilonie uenit in Hierusalem et inuasit eam: in anno uero tertio Iochim regis Iuda dixit Daniel et tres pueri in Babilonem ducti sunt et alii multi secum; et ait rex preposito iunachorum, Arphanas nomine, ut doceret alios pueros de filiis Israel et de semine regio et de filiis tirannorum pueros decoros, ut ministriarent ei post peritiam Caldeæ lingæ. Tri meic F^{mg}. i. Sedrac, Misac, Abdinago (Abdenago F) TF haec sunt Calda F nomina eorum TF apud Caldeos T Annanias, Azarias, Misael TF autem Ebreica F nomina eorum TF apud Ebreos; et in igne misi sunt quia noluerunt adorare formam Nabodonostor T 31 flaithem]. i. flath éim (éim F) TF locharnaig]. i. solusta T solustai F ar'don'roigse]. i. ar'ro'airchise TF 32 profetam]. i. Danielem, qui bis in Babilonia traditus est leonibus et fuit cum eis in lacu leonum per ebdomadam plenam sine cibo T

¹ Hieron. *de nom.* Hebr. p. 13.

³ Hieron. *Quesstt. Hebr.* in Gen. xi. 28.

² Ibid. p. 5.

- T] Amal foedes in aingel
do·rōiter dún di-ar fortacht,
- 35 Di-ar Fiadat ro·n·tolomar
ro·bem occa i mbi·bethaid
- Amal soeras Ionas faith
snaidsi·unn deg-ri tomtach trén,
- Ro-fir, a Fiada, ro-fir,
40 ro·bet maccan flatha dé
- Ro-fir, a Fiada, rop fir,
sech ro·ised, ro·issam,
- Robbem cen es hil-lethu,
- tar·slaic Petrum a slabreid,
rop reid remunn cech n-amreid.
- nostro opere digno,
in paradisi regno.
- a brú míl moir, monar ígle,
sén Dé do·n·fe fordon·te.
- ro·erthar in guidi-se,
hi timchuairt na scule-se
- risam huili sith ind ríg
hi flaith nime cot·ríssam.
- la haiñglu i mbith-bethu

F] 33 faides in n-aingel 34 dorroiter fortact remoind 36 robbem
occái i mbeth-bethaid 37 monor gle' 38 snaidsi·um deg-rig tom-
thaç Dé dōn fte 39 fiado a·firhar F ra·firhar F* -seo 40 scuili-seo
41 fiado rofir uile 42 roisad risam in pro hi 43 robem
æs il-letha haiñglu

Glossae TF] 33 foedes] .i. præteriti temporis F Herodes Agripa occidit Iacobum filium Zebedei et tradidit Petrum iii. quaternionibus in carcerem ad custodiendum, et liberauit eum dominus per angelum suum T Herodes tetrarcha mac Herodis meic Antipatris meic Herodis Ascolonitæ, is lais ro·marbad Iohan Babtaist, ocus ro·ches Crist ocus ro·laad Petir i carcar, ocus is e sede forathmentar hic F^{mg} tar·slaic] .i. ro·tuaslaic F 34 do·rōiter] .i. a deo TF 35 fiadat] .i. dar dia maith TF di-ar fiadait ondi as deus F ro·n·tolomar] .i. ro·tholtnagem T ro·tholtnagem F 37 Ionas] .i. dolens siue columba interpretatur, filius Amathi et (hic est F) uiduæ quem suscitauit Helias (Eleas F) quando (apud quam F) hospitauit TF^{mg} apud eam T in tempore famis F^{mg} fugiens Achab regem TF^{mg} in tempore famis T Israel¹ F^{mg} 38 snaidsum] .i. ro·n·snайдe sind F tomtach] .i. tomaithmech TF 39 a Fiada] .i. a de maith T a deg de F ro·erthar] .i. ro·erniter T ro·ernithar F 40 maccan] .i. angeli, no, F^{mg} + meicc (maccain F) becca atbalat fochetor (socetoir F) in sanctitate (om. F) post baptismum TF^{mg} 41 sith] .i. celum TF 43 Leth-rand so, ocus is ed araili in lethrand aili oc cai . . . di-a toracht . . . atir . . . de'n galur, masu leth-rann cech ai dib doronsat anuas; no is e Cholman immorro a oenur dorigne in immun . . . foracaib in leth-rann so ar ro-eccom . . . dia mo chet . . . ecomlanaiged . . . a molad-som T^{mg} Leth-rand so, ocus ni . . . a leth-rand aile and, ocus is ed . . . le in fer di-a torach ade . . . atbath do·n tedmain (maso) leth-rand cech fir do·ronsat anuasana; maso Colman immorro a oenur dorigne in n-immun-sa, is airi foracaib in leth-rann-sa gen leth-rand ele .i. ar no·eccomlanaig-seom mo munter-sa ecomlanaiget'sa a molad-som F^{mg} 43 hil-lethu] .i. hi farsinge T .i. leu, ut quidam dixit, mo mathair ocus m'athair | cein ro·batar 'n-a bethu || bendacht for ed ro·dos·fuc | ro·bo bec mo . . . lethu F^{mg}

¹ Cf. Hieron. Praef. in Ienam, pp. 388, 9.

T] Reraig faithi cen dibad,
45 tairset li-ar n-athar nemda

aīngil apstail, ard fegad,
ria sluag ñdemna di-ar senad.
Sen dé.

Bendacht for érlam Patraic
bennacht forsin cathraig-se

con-nóebaib Herenn imme,
ocus for cach fil indi.

Bennacht for érlam Brigit
50 tabraid huile cain forgall,

co n-ogaib Herenn impe,
bendacht for ordan Brigte.

Bendacht for Colum Cille
for anmain Adamnan ain

con-noebaib Alban alla,
ro'la cain forsna clanna.

/For fóesam. ríg na ndúla
in spirut nóeb ro'n;bróena,

comairche nacha'n'bera, [fol. 6.
Crist ro'n'soera, ro'n'sena.

55

Sen dé.

I Orent pro nobis sancti illi in celis, quorum memoriam
facimus in terris, ut deleantur delicta nostra per inuocatio-
nem sancti nominis tui Iesu, et miserere qui regnas in sæcula
sæculorum. Amen.

F] 44 fodi 45 n-athair nemna sénad 46 om. 47 co
noebaib Herend uile 48 bendacht inde 49 bendacht Brigte Herend
50 uile bennacht 51 co noebaib 52 Adamnain 53 foisam
commairche 55 S.D.

Glossae TF] 44 reraig] .i. ro-ríg *no rérig* (ro-reig F) TF + .i. segul foda a
segul F + qui fuerunt ante diluuium TF dibad] .i. in poena TF fegad] .i. is
ard in (*om.* T) fegad angelorum et apostolorum TF 46 sen dé] huc usque
cecinit Colman T 47 bendacht] Dermait nati Germain comarba Patraic,
is e ro'tuill na cethri rannu-sa; hanmand Patraic ocus Brigtae tantum fuerunt
ocus Mugron comarba Colum Cille fecit dorigne in n-immun-sa sis .i. na da
rann dedencha F^{mg} érlam] .i. ér-ellam .i. adbul-ellam fri TF^{mg} + denaim
ferta T + denmus firt F^{mg} + ocus mirbaile TF^{mg} Patraic].i. for in érlam as Patraic
TF 48 indi] .i. inte T 51 Colum] .i. collum ar a diutecht dictus est T
Cille] .i. quia frequenter ueniebat (at Daru). nchill .i. (a) Teliag Dub-
glaisse, quia a ad campum (pro ciuitate ueniet 1 ere et
dicebant) . . . expectem . . . (cil)le inde dictus (est) T Crimthand a
ainm baiste, ic Teliag Dub-glase *immorro*, ro'lég a salmu do sacurt na cille, ocus
ticed som com-menic cosin mag i fail na cille F^{mg} 51 Alban]
.i. fri muir anair T 52 Adamnain] .i. Adomnan mac Loran meic Linne :
Ronat ainm a mathar F^{mg} cain] cethri prim-chana na Herend .i. cain
Patraic ocus Dari ocus Adomnan ocus Domnaig. Cain Patraic *immorro*, cen
chleirciu do marbad ; cain Dari, cen bú do gait ; [cain] Adomnán cen . . do marbad ;
[cain] Domnaig, cen [dul] ar imtecht F^{mg} clanna] .i. forfoesna mnaib ; no, super
gentes F 53 fóesam] .i. forfoesitin F

[NOTAE.]

T] fol. 5 *in sup. marg.* alleluia psalmus
 alleluia . . . alleluia pater alleluia filius alleluia spiritus sanctus
 desideras.

T] fol. 5b *in sup. marg.*
 . . . simus, nam si illa . . . pericula ut sum . . .
 entis interius est. Salomon: Fortis est ut mors dilectio,¹ quia uidelicet
 sicut mors corpus interimit, sic amorem corporalium rerum æternæ
 uitæ caritas occidit.²

et a manu sæc. xvi

In nomine patris et filii cum spiritui sancto.

Iesus Christus qui supra Mariam sedebat et Petrus ante illum
 stabat, dic mihi Petre quare tristis es . . . nunc . . . meos
 dolores . . . per u.ii . . . per Christum apostolorum ut non
 amulum q. i. . . non opere . . . locos
 . . . isti

¹ Cant. viii. 6.

² Greg. *Hom. in Euang.* i. 11.

[PRAEFATIO IN HYMNUS S. CUCHUIMNEI.]

T] Cantemus in omni die : Cu-chuimne fecit hunc ymnum
 do molad Maire óge ; i n-aimsir immorro Loingsig meicc
 Óengusa *ocus* Adamnan factus est ; incertum est uero in quo
 loco eum fecit. Is e fochunn a denma, di-a soerad ar in
 5 droch-bethaid ir-rabai, quia coniugem habuit et in mala uita
 cum illa fuit ; no commad do rethigud remi aneich nad
 roacht leis di-a legund dogneth in molad-sa do Maire. Ut
 Adamnanus dixit :

Cu-chuimne

10 ro·lég suthe co drumne ;
 al-leth aile arata
 ro·leic ar a chaillecha.

Cu-chuimne dixit :

Cu-chuimne
 15 ro·lég suthe co [druimne] ;
 al-leth aile arata
 legfaid, leicfid caillecha.
 no, al-leth n-aile araid cúi
 legfaid huile, corop súi.

20 Tre rithim *dana* fecit, *ocus* xiiii. coibtil ann, *ocus* da líne in
 cech coibtil, *ocus* xii. sillaba cech líne.

Maria stilla maris interpretatur ; et significat æclesiam in-
 uentam in amaritudine sæculi.

F] dorónai in n-immun-sa ar *pro* fecit do 2 amsir *om.* im-
 morro 3 Oengussa Adomnan doróne *pro* factus est *om.* est 4 is he
 in fochund *pro* is e a denma 4 sóerad 5 i rabi 6 comad
 do rédigud 8 Adomnan 9 Cu-chumne 10 šuithe 10 druimne
 11 armatha *pro* arata 12 ro·threic *pro* ro·leic chaillecha 14 Cu-
 chumne 15 šuithe druimne 16 armatha *pro* arata 17 légfaid
 callecha 18 alleth aile aridcui 19 lég uile 20 dorónad he *pro* fecit
 cethri coptil déac and *pro* xiiii ann 21 da líne cecha cobtil
 cóic sillaba dec in. 22, 23 *om.*

[HYMNUS S. CUCHUIMNEI IN LAUDEM S. MARIAE.]

T] C Antemus in omni die concinentes uarie
conclamantes deo dignum ymnum sanctæ Mariæ
Bis per chorū hinc et inde collaudemus Mariam
ut uox pulset omnem aurem per laudem uicariam
5 Maria de tribu Iudæ summi mater domini
oportunam dedit curam egranti homini
Gabriel aduexit uerbum sinu prius paterno
quod conceptum et susceptum in utero materno
Hæc est summa hæc est sancta uirgo uenerabilis
10 quæ ex fide non recessit sed exstetit stabilis
Huic matri nec inuenta ante nec post similis
nec de prole fuit plane humanæ originis
Per mulierem et lignum mundus prius periit
per mulieris uirtutem ad salutem rediit.
15 Maria mater miranda patrem suum edidit
per quem aqua late lotus totus mundus credidit
Hæc concepit margaretam non sunt uana somnia
pro qua sani Christiani uendunt sua omnia

FPKR] tit. himnus sanctae Mariæ R 1 concinnantes FKR con-
cinantes P uarie K uariae R 3 corum P collaudamus FP conlaud-
amus K conlaudemus R 4 om. ut R pulsat KR 5 Iuda FPKR
summa PR 7 patris *pro* prius P paternæ R 8 maternæ R
9 haec R bis 10 haec *pro* quæ ex R a *pro* ex PK extitit F extetit R
11 matre R inuentum R 12 flore *pro* prole R planæ F plana R
15, 16 om. P 15 aedidit R 16 lata KR lota R 17 hec PR
concepit K margaritam P margareta R 18 per quam P sane F

Glossæ T] 1 cantemus] .i. fideles uarie] .i. inter duos choros 7 uerbum]
.i. annuntiationem uerbi .i. Aue Maria plena gratia¹ 8 conceptum] .i. diuina
operante potentia credentis uiscera secundantur 13 lignum] .i. præuaricationis
15 patrem] .i. omnium creator de creatura sua procreat. sons uitæ de riuulo suo
oritur. Uitis uera de uirgultu suo nascitur et in ligno mortali arbor uitæ inseritur et
porta . in se uirtus ab infirmis portatur 17 margaretam] .i..Christum

¹ I.c i. 28

T] Tonicam per totum textam Christi mater fecerat
 20 /quæ peracta Christi morte sorte statim steterat [f. 6b.

Induamus arma lucis loricam et galiam
 ut simus deo perfecti suscepti per Mariam

Amen amen adiuramus merita puerperæ
 ut non possit flamma piræ nos diræ decepere

25 Christi nomen inuocemus angelis sub testibus
 ut fruamur et scripamur litteris celestibus.

Cantemus

I

Sanctæ Mariæ meritum
 imploramus dignissimum
 ut meriamur solium
 habitare altissimum

FPKR] 19 tunicam K totam P textum KF textam F* Christo K
 21 induamur R luricam PKR uicariae *pro* et galiam R galeam FPK
 23 adoramus K adoremus R 23-25 *om.* merita
 inuocemus R 24 pyræ K dire P decerpere FP 25 inuocamus PK
 26 framur T fruamur T* in fruamur R scribamus r F scribamus PKR
 caelestibus R cælestibus K 27 *om.* cantemus PK cantemus in omni
 die R

1-4 *om.* KR 1 Sancte Mariae P 3 mereamur FP

Glossae T] 19 tonicam] cōirtus hinair imlibair totum] .i. corpus textam]
 .i. cen úaim and etir 20 sorte] .i. sine partitione 21 loricam] lorica dicta
 eo quod loris caret 23 amen] .i. uere uel fideliter puerperæ] .i. puerum
 pariens in ætate pueri id est in decimo uel in xi 24 piræ] .i. in nabriad gránnna
 26 litteris] .i. in memoria dei.

[NOTA.]

T] fol. 6b *in sup. marg.*
 declinatio est uirtute . . manus appellata est a
 cursu, equus ab æquitate, cursus panis . . . quod . . . ore
 rict . . carens, pilax pede segax . . . mustella panis pascens
 nimis canis canendo nimis

[PRAEFATIO IN HYMNUM S. HILARII.]

- T] Ymnum dicat. Hilarius eipiscopus et princeps ciuitatis quæ dicitur Pictauis fecit hunc ymnum Christo, in monte Gargani, iar tomait na prainne illic i tegdais ind latraind. Ocus iar n-atlugud buide do Dia ro'thinsat in meic bethaid
 5 post, co narbat mó quam infantes, amal tárfas sein do šacurt boi occo. Tanic aingel *ocus* asbert friu, "nisi penitentiam egeritis, in infernum ibitis." Egerunt ergo penitentiam, et dedit deus indulgentiam eis per istam laudem : sic nobis conuenit canere post prandium.
 10 Aliter, locus .i. specus in pectore montis Iouis inter Alpes in qua philippi ante fuerunt. Tempus Ualentiani et Ualentis. Persona Hilarius. Causa .i. angelus postulauit quando uenit ad Susannam urbem cum tricentis uiris .i. c. de clericis et cc. de laicis. Unus uero de clericis mortuus est pro frigore
 15 hiemis, et Hilarius orauit pro suo monacho. Illa autem nocte angelus dixit ad eum, "debet te scrutari scripturas et ymnum facere deo." Ille ergo fecit iuxta imperium angeli et mortuum suscitauit per gratiam dei.
 Metrum troiachum tetrámetrum est ; hic recipit spondeum
 20 omnibus locis praeter tertium locum et trochia omnibus locis ; in quo aliquando tertio loco prioris uersiculi spondeum reperies, ut "factor celi et terræ factor," et "uerbis purgat lepræ morbum." Currit autem alternis uersibus, ita ut prior uersus habeat pedes .iiii. posterior uero .iii. et sillabam.¹
 25 Ymnus Grece, laus interpretatur Latine ; uel ymnus memoria

F] Locus huius artis spelonca in pectore montis Iouis in qua ante philosophi fuerunt. Tempus noui testamenti, uel post Neronem. Persona Hilarius Pictauiensis. Causa postulatio .i. angelus postulauit ab Hilario. Uel Hilarius hunc ymnum fecit
 5 ueniens ad Sannam urbem cum ccc. uiris .i. c. de clericis et cc. de laicis, et mortuus est unus de clericis pro frigore hiemis. Et ille orauit ad dominum pro monacho suo. Illa autem nocte facta est uox ad eum dicens, debet te scrutari scripturam et ymnum facere deo ; ille uero fecit et mortuum suscitauit. Isidorus. Ymnos
 10 primum Dauid profeta in laudem dei composuisse ac cecinisse manifestum.² Metrum trochiacum tetrametrum, quod a poetis Grecis et Latinis frequentissime ponitur, recipit trocheum et locis omnibus spondeum praeter tertium, currit alternis uersiculis, ita ut prior habeat

¹ Cf. Baeda de arte metrica c. 23.

Cf. Isid. De Off. I. vi. 1.

T] dicitur, sicut in psalterio Greco "ymnos testmon," hoc est memor fuit nostri; *ocus* is do molad Dé in t[s]ainriud as dír ymnus; *ocus* is for binnius canair, ut Augustinus dicit, isna Déccadib.¹ Ymnos primum Dauid profeta in laudem Dei 30 compossuisse manifestum est.²

F] pedes iii. posterior habeat pedes .iii. et sillabam. Exemplum 15 huius totus ille ymnus pulcherrimus cuius initium hoc est, "Ymnum dicat turba fratrum, ymnum cantus personet." In quo aliquando loco prioris uersiculi spondeum reperies, ut "factor celi et terrae," et "uerbum purgat lepræ morbum."³

[HYMNUS S. HILARII IN LAUDEM CHRISTI.]

T] YMnum dicat turba fratrum ymnum cantus personet
Christo regi concinantes laudem demus debitam

Tu dei de corde uerbum tu uia tu ueritas
Iesse uirga tu uocaris te leonem legimus

5 Dextra patris mons et agnus angularis tu lapis
sponsus idem él columba flamma pastor ianua

FACGH] tit. Ymnum sancti Hilari de Christo A Ymnum super euangelium Christi et oratio sancti Hieronimi et Paulini C Ymnus sancti Hilarii episcopi Pictauensis H car. tit. FG

1 personat C 2 Christum H rege G regem H concinantes G
concinantes A concinnantes CA* laudes G debita G 3-5 def. A
3 uerbo G 6 uel pro el ACGH columna C

Glossae T] 1 ymnum] i. laudem fratrum] i. in Christo cantus] i.
nominatiuus 2 concinantes] i. a uerbo concino i. a comchanam demus]
uel laudes demus debitas 3 de corde] i. de secreto diuinitatis uerbum] i.
filius uia] ut dicitur, Ego sum uia et ueritas et uita et iterum, Nemo uenit ad
patrem nisi per me⁴ 4 Iesse] i. genitiuus uirga] ut dicitur, Exeat uirga de
radice Iesse⁵ leonein] ut dicitur, Uicit leo de tribu Iuda⁶ 5 dextra] i. uita
eterna et in marg. dextera dei dicitur quia sicut facit aliquis omnia que uult per
dexteram, sic deus pater omnia fecit per Christum. Ideo columba dicitur propter
simplicitatem suam; flamma ut dicitur, Deus meus flamma deuorans et ignis consumens⁷
mons] ut dicitur, Erit in nouissimis diebus præparatus mons⁸ agnus] i. Ecce
agnus dei, ecce qui tollit peccatum mundi⁹ lapis] i. lapidem quem reproba(uerunt)¹⁰
6 sponsus] i. sicut sponsus procedens de thalamo suo¹¹ él] i. deus columba]
ut dicitur, Sponsa mea columba mea¹² pastor] i. Ego sum pastor bonus,¹³ et iterum,
Ego sum ianua, per me si quis intrauerit salua(bitur)¹⁴

¹ Cf. Aug. Enarr. in Ps. lxxii. 1.
² Cf. Isid. De. Off. I. vi. 1.
metrika c. 23. ⁴ Jn. xiv. 6. ⁵ Isa. xi. 1. ⁶ Apoc. v. 5.
⁸ Isa. ii. 2. ⁹ Jn. i. 29. ¹⁰ Ps. cxvii. 22. ¹¹ Ps. xviii. 6.
¹³ Jn. x. 14. ¹⁴ Jn. x. 5.

² Cf. Isid. De. Off. I. vi. 1.
⁵ Isa. xi. 1. ⁶ Apoc. v. 5.
¹⁰ Ps. cxvii. 22. ¹¹ Ps. xviii. 6.

³ Cf. Baeda de art.
⁷ Hebr. xii. 29.
¹² Cant. v. 2.

T] In profetis inueniris nostro natus sæculo
 ante sæcula tui fuisti factor primi sæculi
 Factor cæli et terræ factor congregator tu maris
 10 omniumque tu creator quæ pater nasci iubet
 Uirginis receptus membris Gabrielis nuntio
 crescit albus prole sancta nos monemur credere
 Rem nouam nec ante uisam uirginem puerperam
 tunc magi stellam seuti primi adorant paruulum
 15 Offerentes tus et aurum digna regi munera
 mox Erodii nuntiatum inuidens potentiaæ

FACGH] 7 prophetis FCH inuenieris C inuenimus G nostrum natum
 saeculum G saeculo A 8 secula FGH saecula C saecla AC* tu FCA
 seculi F saeculi AGH 9 celi F caeli AGH om. et ACH 10 eras.
 H quae A omniaque G creasti pro creator G 11 Gabrihelis
 A Gabrieli C Gabrihele G Gabriele H nuncius G 12 aluus FACGH
 13-16 def. A 13 uissam F 14 paruolum G 15 offerunt
 ei C* thus F om. et C* regis G munerae C 16 Herodi FG
 Herode C Herodes H nuntiatum est C inuidus H potentia F potentiam C

Glossae T] 7 nostro] .i. in nouo testamento 8 sæcula] .i. ante omnia
 sæcula fuisti] i. per temetipsum qui es sine initio et sine fine primi] .i. mundi
 creatio in principio, secundum sæculum quando reformabitur in fine sæculi; aliter,
 primum sæculum creatio Adæ in principio mundi, secundum sæculum reformatio
 hominis per Christum 10 omnium] .i. elimentorum, ut dicit Iohannes, Omnia
 per ipsum facta sunt¹ 11 Gabrihelis] .i.
 iubet] .i. Fiat lux et facta est lux²
 Aue Maria gratia plena, ecce concipies et paries filium et uocabis nomen eius Iesum³
 12 albus] .i. Mariæ 13 puerperam] .i. puerum prius parens, uel in ætate pueri
 parens Christum .i. in x° uel in xii° anno 14 magi] .i. quasi magis gnari qui
 philosophantur in omni re ut est, Ecce magi ab oriente uenerunt Hierosolymam⁴
 primi] in sup. marg. (primi .i. na hirgde, uel primi ex gentibus hi fuerunt) quia prius
 ante eos adorauerunt eum pastores (ante xiii iuxta turrim) Gadder.
 Molcho eorum senior qui aurum deo regi obtulit; secundus Caspar iuuensis qui tus deo
 obtulit; tertius Pati(farsat qui) mirram homini obtulit; unde quidam dixit

Melchar tidnachtaid ind oir;
 Caspar tucc in tus dimoir;
 Patifarsat tuc in mir maith;
 conastarat dont rig-laith.

Gregorius: Auro sapientia designatur; ture autem quod deo incenditur uirtus
 orationis exprimitur; per mirram carnis nostræ mortificatio figuratur. Nos itaque nato
 domino offeramus aurum, ut hunc ubique regnare fateamur; offeramus tus, ut credamus
 quod is qui in tempore apparuit deus ante tempora extetit; offeramus mirram, ut eum
 quem credimus in sua diuinitate impasibilem, credamus etiam in nostra fuisse mortali
 carne⁵ paruulum] in sinistr. marg. pulcherrime munera sacramenta Iuuencus
 prespiter uno uersiculo comprehendit

tus, aurum, mirram, regique, hominique, deoque
 dona ferunt.⁶

15 offerentes] .i. ar a chumbri na tucc mirram, no ni thalla and in uersu, uel quia
 postea dicetur 16 nuntiatum] .i. opus nascendi inuidens] .i. Herodes
 potentiae] .i. Christi.

Jn. i. 3.

² Gen. i. 3.
⁵ Greg. Hom. in Euang. i. 10.³ Lc. i. 28, 31.⁶ Iuuencus Hist. euang. i. 285.⁴ Mt. ii. 1.

- T] Tum iubet paruos necari turbam fecit martirum
fertur infans oculendus Nili flumen quo fluit.
 Qui refertur post Erodem nutriendus Nazareth
20 multa paruuus multa adultus signa fecit celitus
 Quæ latent et quæ leguntur coram multis testibus
prædicans celeste regnum dicta factis approbat
 Debiles facit uigere cecos luce illuminat
uerbis purgat lepræ morbum mortuos resuscitat
 25 Uinum quod deerat idris motari aquam iubet
nuptiis mero retentis propinnando poculo
 Pane quino pisce bino quinque pascit milia
et refert fragmenta cenæ ter caternis coruibus

FACGH] 17 necare H turba G martyrum FCH 18 occulendus FAC*H Nilo G quod fluis G 19 reuertur C Herodem
FAC Natzareth C 20 dultus G caelitus AH cælitus C celidus G
22 cæleste A cæleste C adprobat A adprobatum C 23 fecit AH
figere C firmos G cæcos A inluminat AC inluminans G 24 uerbo
G morbos C*H resuscetat G 25 erat pro deerat C hidris F ydris C
ydris C* hydriis GH motuari F mutare C*H motare CG 26 nuptis
AC nuptiis C* merore tentis C retinctis H propinando FH propinandum
C* prouinato G populo pro poculo ACGH 27, 28 def. A 27 panes
quinos pisces binos G pauit G 28 refert FH reffert C refertur G
fragmentae G quaternis FCH quaternis G corbibus FC*H corbibis C
coffinos G

Glossae T] 17 iubet] i. Herodes paruos] cest cia lin na macraide ro'ches
sund la Heroid? ni ansa duo milia .c.xl.ut Gregorius manifestat in Sacramentario
18 fertur] i. dicitur; quatuor annis fuit Christus in Egipio fugiens Herodem.
Eliopolis, i. solis ciuitas, nomen ciuitatis in qua Christus in Egipio habitauit; uel eleos,
sol; polis, ciuitas, interpretatur: ubi ut aiunt in die aduentus illius in urbem omnia
idula eius comminuta sunt. Affrodius uero nomen principis illius qui Christum et
parentes eius benigne (sus)cepit 19 refertur] i. berar post] i. post mortem
Herodis 20 paruuus] i. paruulus adultus] ar ro'srbair celitus] i. per
uirtutem celestem 21 quæ latent] i. inna hi nach sessa quæ leguntur] i.
na hi ro'fessa testibus] i. apostolorum et discipulorum 22 dicta] in
sinistr. marg. dicta factis i. uiuificat mortuos, illuminat cecos 23 debiles] i.
quasi dolore habiles et in marg. hec sunt signa prædicta 24 mortuos] in marg.
Tres tantum homines Christus suscitauit i. Lazarum, et filiam Iari principis sina(goge,
atque filium uiduae); hi tres (homines signi)ficant peccata hominum: filia principis
suscitata in cubi(culo significat peccatum cordis); filius uiduae suscitatus in ostio
ciuitatis significat peccatum uerbi prolatum foris; Lazarus suscitatus de sepulchro
significat peccatum actionis cum (morte).¹ 25 idris] i. ar na uisci-lestraib
motari] i. a sua natura in uinum 26 retentis] i. hominibus propinnando]
.i. anb(ad f)odailte. . . in uair-sin poculo] i. fit poculum . . . culum lestar
27 pane] No'bith binus et quinus secundum ueteres. Nunc autem bini et quini, ut
Priscianus dicit² pascit] i. Christus milia] i. uirorum, exceptis mulieribus et
paruulis 28 coruibus] curuus, crom; uel coruus, siach; uel corribus, quod est hic.

¹ Cf. Greg. Moral. iv. 52.

² Prisc. De figuris numerorum c. vi.

T] Turba ex omni discumbente iugem laudem pertulit
 30 duodecim uiros probauit per quos uita discitur

Ex quis unus inuenitur Christi Iudas traditor
 instruuntur misi ab Anna proditoris osculo

Innocens captus tenetur nec repugnans ducitur
 sistitur falsis grassatur offerendus Pontio

35 Discutit obiecta præses nullum cremen inuenit
 sed cum turba Iudeorum pro salute Cesaris

Dicerent Christum necandum turbis sanctus traditur
 impiis uerbis grassatur sputa flagra sustinet

/Scandere crucem iubetur innocens pro noxiis [fo. 7b.
 40 morte carnis quam gerebat mortem uicit omnium

FACGH] 29 hec omnis G discumbenti C discumbentis G iuge H
 30 adprobauit G 31 quibus ACGH Iuda AC Iudas A*Iuda
 Christo G traditur ACG traditor C* 32 instruuntur A instruentur
 A* missi C*GH Anne per proditoris osculum G 34 grasatur FAH
 offerentes A Poncio G 35, 36 om. A sed cum nota omissionis
 35 abiecta C præsis G crimen FC*GH 36 clamat pro cum G
 turbæ F turbe C*H Iudeorum C Cessaris G 37 negandum ACH
 negatum G 38 impis C impiis C* grasatur FAH grauatur G spota G
 39 ascendere G noxis AC noxiis C* 40 morte morte A morte A*
 moritur morte G ierebat G uincit C

Glossae T] 29 discumbente] .i. amus o misaiged ind ule buden; unde discus
 diriuatur .i. mias pertulit] .i. Christus 30 duodecimi] in marg. lege
 dodecim sine .u. in scandendo uiros] .i. apostolos probauit] .i. elegit uita]
 .i. futura 31 quis] .i. apostolis Iudas] .i. ut Christus dixit, Unus uestrum
 me traditurus est¹ . . . 32 instruuntur] .i. ab Iudeis et sacerdotibus misi] .i.
 latrones et in sinistr. marg. misi .i. ó Chaiphas immorro ro faided-som, quia ille sacer-
 dos suit illius anni; sed causa metri dicit 'ab Anna'; et in libris historiarum resertur
 quod .iii. fuise principes inter Annam et Caifam, sed filia Annas coniunx suit Caifas
 osculo] ut Iudas dixit, Quemcunque osculatus fuero ipse est²; uel osculum pacis et
 amoris et mortis est 33 innocens].i. Christus tenetur] .i. airgaibhair 34
 sistitur] .i. dicitur falsis] .i. uerbis uel conuiciis Pontio] .i. præsidi regis mundi
 35 obiecta] .i. na tacrai dorata for Crist inuenit] .i. in Christo, ut dicitur, Innocens
 ego sum a sa(nguine) iusti huius³ 36 Cesaris] Ar ba tocrad do-side nomen regis
 for nech aile acht fair a oenur . . . regem esse dicebat. Cessar dictus a cesso
 m(atris) utero 37 turbis].i. Iudeorum traditur] .i. Christus 38 sputa]
 .i. na saile flagra] .i. na sraigle 39 crucem] in sinistr. marg. Quare noluit
 dominus alia morte mori nisi morte crucis, quia crux magnum misterium habet. Si
 enim crux in terra proicitur per .iii. eius cornua .iii. partes mundi demonstrat. In
 hoc uoluit dominus demonstrare quod non uenit unam partem mundi redimere sed
 totum humanum genus. Psalmista dicente, A solis ortu et occasu et ab aquilone et
 mari, dicant qui redempti sunt a domino quos redemit.⁴ Et si crux sursum sustollitur
 simul demonstrat celestia et terrestria. et in dextr. marg. Quatuor ligna fuerunt in cruce
 Christi, cedir a eos oculus cupris a tenga oculus gius in geind doratad trethe oculus bethe in
 clar in roscribad in titul iubetur] .i. a Iudeis, ut dicitur, Crucifigatur, crucifigatur⁵
 pro noxiis] .i. pro hominibus 40 gerebat] .i. portabat omnium] .i. hominum

¹ Mt. xxvi. 21.² Mt. xxvi. 48.³ Mt. xxvii. 24.⁴ Ps. cvi. 2, 3.⁵ Mt. xxvii. 23.

- T] Tum deum clamore magno patrem pendens inuocat
 mors secuta membra Christi laxat stricta uincula
 Uela templi scisa pandunt nox obscurat sæculum
 excitantur de sepulcris dudum clausa corpora
- 45 Affuit Ioseph beatus corpus mirra perlitum
 lintheo rudi ligatum cum dolore condidit
 Milites seruare corpus Annas princeps præcepit
 ut uideret si probaret Christus quod spoponderet
 Angelum dei trementes ueste amictum candida
 50 quo candore claritatis uellus uicit sericum
 Demouit saxum sepulcro surgens Christus intiger
 hæc uidit Iudea mentax hæc negat cum uiderit
 Feminæ primum monentur saluatorem uiuere
 quas salutat ipse mestas complet gaudio

FACGH] 41 Dum domini *pro* tum deum G 43 uelum G scissum
 est G scissa FCH pendunt A pendens C pendit G obscura G saeculum AG
 44 sepulchris FACGH tudum G *supra v.* 45 H *habet* regna Christus
 uictor ingens uastat infernalium 45, 46 *cm.* G 45 adfuit AC
 myrræ C myrra H 46 linteo AH rude C 47 Anna AH
 Arua C *om.* princeps F præcipit FC præcipit A 48 uiderit C
 probarit C spoponderat FAH sposponderat C 49 angeli C timentis G
 amicti C*amicta CH 50 qua C qui H uelud C sircum AG
 51 demouet H sepulchro FACH sepulcri G surgit GH integer C*G
 integer H 52 haec AGH *bis* mendax FACGH negauit G uiderat F
 uideret A 53 monentem C 54 *def.* A qua C ipsi C complet
 C complens G tristis C

Glossae T] 41 clamore] .i. quando dixit, Heli, heli¹; et, In manus tuas domine
 commendo². 42 stricta] .i. nerui corporis Christi 43 uela] .i. ut
 dicitur. Ecce uelum templi scisum est in duas partes³ nox] .i. tenebre factæ sunt
 super uniuersam terram a sexta hora usque ad nonam horam⁴ 44 excitantur]
 ut dicitur. Multa corpora sanctorum resurrexerunt post resurrectionem suam et
 apparuerunt multis in Hierusalem⁵ 45 affuit] .i. uenit diues ab Arimathia,
 nomine Ioseph⁶ 46 rudi] .i. nouo condidit].i. sepelijuit 47 milites]
 .i. Romanorum Annas] .i. pro Caifa hic iterum Annas dicitur 48 spopon-
 deret] .i. tertia die resurgere et dicit iterum, Soluite templum hoc et in triduo
 resuscitabo illud⁷ 50 uellus] *in sinistr. marg.* uellus sericum .i. in enâi sericda
 .i. cenele étaig maith sein; sunt apud Ethiopiam et Indos quidam in arboribus uermes
 qui pompices appellantur, qui araneæ more tenuissima fila neunt, et unde sericum
 uestimentum efficitur⁸ sericum] .i. seres .i. nomen gentis a quo et sericum uestimen-
 tum 51 demouit] .i. angelus remouit intiger] .i. corpore et anima 52 haec]
 .i. mira opera resurrectionis haec] .i. eadem opera 53 feminæ] .i. Maria
 Magdalena et Maria Iacobi et Iosetis et Salamona monitæ sunt circa resurrec-
 tionem Christi manifestam 54 salutat] .i. benedicat angelus uel Christus
 mestas] .i. tristes mulieres gaudio] .i. resurrectionis Christi

Mt. xxvii. 46.

Mt. xxvii. 52, 53.

2 Lc. xxiii. 46.

6 Mt. xxvii. 57.

3 Mt. xxvii. 51.

7 Jn. ii. 19.

4 Mt. xxvii. 45.

8 Cf. Isid. Etym. xix. 27.

T] Seque a mortuis paterna suscitatum dextera
tertia die redise nuntiat apostolis

Mox uidetur a beatis quos probauit fratribus
quod redisset ambigentes intret ianuis clausis

Dat docens præcepta legis dat diuinum spiritum
60 spiritum dei perfectum trinitatis uinculum

Precepit totum per orbem baptizari credulos
nomen patris inuocantes confitentes filium

Mistica fide reuelat tinctos sancto spiritu
fonte tinctos innouatos filios factos dei

65 Ante lucem turba fratrum concinnemus gloriam
qua docemur nos futuri sempiterna sæcula

/Galli cantus galli plausus proximum sentit diem [fo. 8.
nos cantantes et præcantes quæ futura credimus

Maiestatemque immensam concinnemus iugiter
70 ante lucem nuntiemus Christum regem sæculo

FACGH] 55 et suos [?] post seque G 56 tercia G redisse F
redisset C redisse GH nuntians CG 57 audetur C 58 quos O
redisse H ambigentem C* intrat FACGH 59 præcepta A præcepta
H 60 sanctum pro spiritum C 61 præcipit FA præcepit CGH
toto G orbe G baptizari A baptizare C baptizare GH 62 con-
fidentes G 63 mystica C mysticam G fidem G tincto C iunctos G
64 fonte cunctis innouatis filiis factis dei G 65 om. lucem C con-
cinemus F 66 def. A quia docemus G futura C futuros GH sempiterno
seculo GH 67 sentet A sencio G 68 canentes AGH præcantes
quae A 69 immensam ACG concinnemus AC uniter A 70 nuntia-
mus FC nunciemus G Christo H om. regem G regi H saeculo A seculi
G saecula H

Glossae T] 55 paterna] .i. uirtute patris 56 redise] .i. ad uitam
nuntiat] .i. Christus per mulieres 57 probauit] .i. elegit uel bonis operibus, id
est, spe et fide et caritate fratribus] .i. apostolis 58 redisset] .i. resurrexisset
ambigentes] .i. dubitantes, .i. Tomas et ceteri de resurrectione Christi 59 docens]
.i. Christus dat] .i. dorat rath in spira nöeb foraib dia min-chasc, quamuis plenius dedit
in pentecostem 60 uinculum] .i. na ro thoimnide combad deda no cetharda acht
treada semper, eo quod patrem et filium coniungit; uel uinculum, quod homines ad
deum coniungit 61 præcepit] .i. Ite, docete omnes gentes baptizantes eos in
nomine patris et filii et spiritus sancti¹ 63 reuelat] .i. innouat tinctos] .i.
babtistatos 64 fonte] .i. baptismi innouatos] .i. gratia spiritus sancti
65 lucem] .i. diei turba] .i. uocatiuus fratrum] .i. in Christo 66 docemur]
cumtach gnéthigi do chestaig fil hic, ut Priscianus dicit² futuri] uel [futur]os semp-
iterna] .i. apud deum 67 cantus] sicut canit gallus ante lucem, sic decet nos
cantare ante lucem matudini temporis; uel, ante diem iudicii. et in sinistr. marg.
galli plausus galli cantus. gallus .i. gall a candore. gallus .i. cailech .i. a galea capitis
dictus est. Iob dicit, Quis dedit gallo scientiam etc.³ 68 futura] .i. præmia
celestia 69 maiestatem] .i. dei

¹ Mt. xxviii. 19.

² Prisc. Inst. viii. 23.

³ Iob. xxxviii. 36.

T] Ante lucem decantantes Christo regi domino
et qui in illum recte credunt regnaturi cum eo
Gloria patri ingenito gloria unigenito
simul cum sancto spiritu in sempiterna sæcula

I Te decet ymnus deus in Sion
et tibi reddetur uotum in Hierusalem¹

Canticis spiritualibus dilectati ymnos Christe consonantes
canimus tibi quibus tua domine maiestas possit placari oblata
5 deo laudis hostia spiritali per te Christe Iesu saluator

Unitas in trinitate
te deprecor domine
ut me semper trahas totum
tibi uotum uouere

FACGH] 71 nuntiemus *pro* decantantes AH nunciemus G Christum
regem AG saeculo *pro* domino A dominum G 72 *om.* et AGH
om. recte G rectæ A recti CH Christo illo *pro* illum G illo H deo *pro* eo F
73, 74 *om.* G 73 genitori *pro* ingenito H 74 una *pro* simul FH
om. simul C saecula A + amen H + seculorum C
1-9 *om.* ACGH 2 Ierusalem F 3 Christe Iesu F 5 spirituali
F 5 + m[undi] q[ui] F 6-9 *om.* F

Glossae T] 71 decantantes] .i. laudem 72 regnaturi] .i. sunt cum eo]
.i. cum Christo 73 gloria] .i. sit et in sinistr. marg. F . . . iam laudes
offerimus ut nos domine adiuuet. amen. gloria] .i. sit unigenito] .i. filio
1 Sion] et non in thestralibus 2 Hierusalem] quia ibi habitas

[NOTA.]

T] fol. 8 *in sup. marg.*

Tunc saluator cum pro se et Petro dari iubet, pro omnibus soluisse
uidetur; qui sicut omnes in saluatore erant causa magistri, ita et
post saluatorem in Petro omnes contenentur; ipsum enim post se
reliquit pastorem. Denique dicit illi, Ecce Satanata expostulauit ut nos
uentilet uelut triticum, ego autem rogaui pro te, (ne) deficiat fides tua,
et tu conuersus confirma fratres tuos.² Manifestum est in Petro omnes
contineri, rogans enim pro Petro pro omnibus rogasse. Cognoscitur enim
semper in preposito populus aut corripitur aut laudatur.³

¹ Ps. lxiv. 2

² Lc. xxii. 31, 32.

³ Pseudo-Aug. Quæsti. c.x uet. et nou. test. lxxv.

[PRAEFATIO IN HYMNUM S. COLMANI MAC MURCHON.]

T] In trinitate spes mea. Tri meicc Murchon do Chon-nachtaib doronsat in molad-sa do Michel : Colman a sinser *ocus* epscop side *ocus* sacairt in dias aile. Causa .i. di-a n-ailithre dochotar co tanic anbthine mor dóib *for* muir Icht,
 5 co ndeochoitar inn alaile insi. *ocus* co tanic gorta mór doib ; conid di-a soerad ar in gorta-sein doronsat in molad-sa. *No* is do sóerad inse Ródain ar demnaib, ar ro·bóe araile epscop tarinthechtach in . . . reme-sein, *ocus* hi Fraícaib ata. Et postea ad Hiberniam uenérunt. Incertum est autem
 10 in quo tempore factus est. Tre rithim dana doronad *ocus* xi. caiptell dæc ann *ocus* da líni in cech caibtiull *ocus* sé sillaba dæc cechai. Is fo í is rithim do reir in ‘ómine’ do bit[h] ann.

F] In trinitate spes mea et reliqua. Meicc Murchon do Chon-nachtaib doronsat in n-immun-sa do Michel ar a soerad de tempes-tate mara Icht ; *no* ar a soerad de fame in insola maris Tirreni. Commad he dano Colman a óenur dogneth, ar rop he a sinnser he
 5 *ocus* dano epscop he-side *ocus* sacairt in dias aile ; uel inter se fecerunt. In quo tempore uero factus est incertum est. Tria rithim dano doronad *ocus* óen captel dec and *ocus* da lini in cech caiptiul *ocus* coic sillaba dec cecha coiptil. Is fo e dno is rithim do reir ind ‘omine’ do bith and.

[HYMNUS S. COLMANI IN LAUDEM S. MICHAELIS.]

T] IN trinitate spes mea fixa non in omine
et archangelum deprecor Michaelem nomine

Ut sit obuius ac misus mihi deo doctore
hora exitus de uita ista atque corpore

5 Ne me ducat in amarum minister inergiae
ipse princeps tenebrarum atque pes superbiæ

Adiutorium succurrat Michaelis et archangeli
ad me hora qua gaudebunt iusti atque angeli

Illum rogo ne demittat mihi truces species
10 inimici sed deducat ubi regni requies

/Adiuuet me sanctus Michel diebus ac noctibus [f. 8b.
ut me ponat in bonorum sanctorum consortibus

Sanctus Michel intercedat adiutor probabilis
pro me quia sum peccator actu atque fragilis

15 Sanctus Michel me defendat semper suis uiribus
anima egrediente cum sanctorum milibus

FR]	<i>tit.</i>	himnus sancti Michael R	1	unitas in trinitate &c R		
homine FR	2	sed <i>pro</i> et R	3	missus R	5	animarum <i>pro</i> in
amarum R	energiae F	inergiae R	6	superbiae R	7	<i>om.</i> et FR
9 dimittat R	11	adiuuat R	11, 13, 15	Michæl F	Michael R	
14 sum quia R	<i>om.</i>	actu R				

Glossae T] 1 trinitate] .i. trinitas .i. quasi trina unitas fixa] est uel erit in] ideo dixit “non in omine,” quia aliquis monachus audiebat uocem anis sur . . . ad aspectum maris et dixit “bonum omen,” et tunc Colman dixit “In trinitate.” omine] omen .i. cel ; abominor .i. scaraim frisin cél ar a adéthi 2 archangelum] angeli .i. nuntii; archangeli .i. summi nuntii interpretantur: Hieronymus. Michaelem] Michael qui præest Iudeis uel qui sicut deus interpretatur,¹ eo quod in fine seculi aduersus eum qui se aduersus deum exeredit mittendus 3 doctore] .i. de 5 amarum] .i. locum uel in infernum inergiae] .i. iniquæ operationis sed melius transfigurationis ut Paulus dicit quod transfigurat se in angelum lucis² 6 ipse princeps] .i. diabulus ut apostolus dicit³ 7 adiutorium] .i. deprecor succurrat] .i. ueniat cito 8 iusti] .i. animæ sanctorum 9 illum] .i. Michaelem truces] .i. grandai 10 ubi] est requies] .i. siue in celo siue in terra

¹ Hieron. *De nom. Hebr.* p. 118.

² 2 Cor. xi. 14.

Cf. Col. i. 13.

T] Sanctus Gabriel sanctus Raphiel atque omnes angeli
intercedant pro me semper simul et archangeli

Æterna possint præstare regis regni aulia
20 ut possedeam cum Christo paradisi gaudia

Gloria sit semper deo patri atque filio
simul cum spiritu sancto in uno consilio

Adiuuet nos archangelus
sanctus Michel dignissimus
quem recipere animas
mittat deus altissimus

FR] 17 Gabrihel R Raphael R 19 Aeternae R possunt FR
prestare FR auria R 20 possideam F 22 sancto spiritu R
+ amen R
1 adiuuat R 2 Michæl F Michael R 4 mittet F

Glossæ T] 17 Gabriel] .i. fortitudo dei interpretatur¹ Raphiel] .i. medicina
dei interpretatur, eo quod medicinavit Tobiam de cecitate 19 possint] .i.
angeli et archangeli aulia] .i. regia domus

1 archangelus] .i. summus nuntius interpretatur 2 Michel] .i. qui sicut deus
interpretatur

[NOTA.]

T] fol. 8b *in sup. marg.*

. . . unquam in ueritate se poterit excussare. Potest aliquis dicere,
Non possum (ieiun)are et non possum uigilare ; nunquid potest dicere,
Non possum amare ? (Non possum res) meas totas pauperibus dare
et in monasterio deo seruire. Numquid (potest) dicere, Non possum
diligere ? Si dixeris quia non possis a uino uel a carnibus abstinere,
credimus ; si autem dixeris quia non possis in te peccantibus indulgere
omni modo non credimus ; quia nulla nobis remanet excussatio. Non
de cellario sed de corde istam elimosynam iubemur implere, diligere
inimicos uestros. Non dixit inimicos proximi uel æclesiae. Intus in
corde uestro est ubi redire iubemur dicente profeta, Redite præuari-
catores ad cor uestrum.² Non enim in lonquincis regionibus inuenitur
quod dominus petit ; intus ad cor nostrum mittit.³

[PRAEFATIO IN HYMNUM S. OENGUSII MEIC TIPRAITE.]

T] Martine. Óengus macc Tipraite, sacart Cluana Fota Baitan Aba, is é doronai hunc ymnum. I Cluain Fota factus est. Causa autem Adamnan bói *for* cuairt cell Coluim Cille i n-Herenn, co roacht co Uisnech Mide, co rogared dó 5 cech fer graid *forsa* raba liud isin tír ; co ruacht in t-erúacra c' Oengus in aidche fele Martain, et timuit ualde ut fecit hunc ymnum in honorem Martini di-a soerad. Uenit tra Óengus dochum dala arrabarach *ocus* a immun erlam leis ; 10 *ocus* tarfas do Adamnan Martan *for* a laim deis Óengussa, *ocus* atracht *tra* Adamnan reme, et honorificauit eum cum osculo, et omnes mirabantur causam honoris, et dixit Adamnan ut uidit Martinum secum, conid ar Martan do bith immalle fris dorat honor do. Ro-soerad *tra* amlaid-sein Óengus ; et ostendit ymnum suum, et laudauit Adamnan 15 ymnum, et dixit gnúis airmitiu *for* intí gebas ic dul dochum dala *no* airechta *ocus* comad dítiu ar cech nígalar, *ocus* nem ar a gabail fo lige fo eirge.

Tre rithim *dana* dorónad ; sé caibdill ann, *ocus* da line cech caibdill ; imrecra *dana* ann, et non equalem numerum sillab- 20 barum singulæ liniæ seruant.

F]	1 Fata Boetan	4 Hérind ro-gaired	5 for a rabi
6 co hÓengus	feile Martan	7 tanic <i>pro</i> uenit	8 <i>om.</i> dala ymmun
10 atraracht	12 quod <i>pro</i> ut	13 honóir	14 Oengus
amlaid-sein	Oengus	15 ermitiu	16 <i>om.</i> <i>ocus</i>
. . . . eirge	18 tria coibtil and	cecha	19 coiptil and
20 singulæ queque			

[HYMNUS S. OENGUSII IN LAUDEM S. MARTINI.]

T] **M**artine te deprecor pro me rogaris patrem
Christum ac spiritum sanctum habentem
Mariam matrem

Martinus mirus more ore laudauit deum
puro corde cantauit atque amauit eum

5 Electus dei uiui signa sibi salutis
donauit deus pacis magnæ atque uirtutis
Uerbum dei locutus secutus in mandatis
uirtutibus impletis mortuis resuscitatis

/Sanans homines lepra cura duplice mira [fol. 9
10 magnitudine mala egretudine dira

Deum dominum nostrum passum pro nobis mire
uoluntarie propter nos deprecare Martine.

Martine

Sanctus Martinus adhuc catacominus hac me ueste contexit¹
dicit dominus omnipotens.

Per merita Martini
sancti atque dignissimi
nos precamur
ut mereamur
regnum dei uiui altissimi.

Amen.

F] 4 d pro eum 8 suscitatis 11 pasum 11 caticuminus

Glossae T] 3 more]. i. caritatis atque relegionis 7 locutus] est secutus]
.i. deum 8 impletis] a man. post. amen 9 duplice]. i. anima et corpore
10 magnitudine] .i. peccati egretudine] .i. corporis dira] in dextr. marg. dia-
liton fil hic .i. Sechmall n: . . . urch. onis

1 catacominus] .i. adiutor fidei interpretatur.

¹ Sulp. Seu. *Vit. Mart.* § 3.

[NOTA.]

T] fol. 9 *in sup. marg.* Duæ primæ ætates singulis annorum terminantur ebdomadibus, propter simplicem uitam. Adolissentia duabus ebdomadibus constat propter intellectum et actionem. Quae duo nondum erant in pueris, et in paruulis non a .xu. usque ad .xxviium annum. Iuuentus tribus ebdomadibus permanet propter illa .iii. intellectum et actionem corporis, si uirtutem habent. Ista enim a .xxvii. oritur et .xluiii. consummatur, quando et in feminis partus deficit. Senectus. .iv. ebdomadi bus sumitur propter accedentem in illis .iii. animi et corporis grauitatem. Ultima uero senium nullo certo annorum difinitur. Sunt intellegibi(lia quae mente) animoque percipiuntur ; sensibilia autem quae uisu tactuque corporeo sentiuntur. (Ex aere) uisus auditus adoratus ; ex terra tactus saporque nascitur. Eadem omnia una . . . quæ dum contemplatur spiritus est, dum sentit sensus, dum sapit animus, dum intelligit mens, dum discernit ratio est, dum consentit uoluntas, dum recordatur (memoria est, dum) membra uigitat, (anima est et modo sapit) et modo disipit . . .¹

¹ Isid. *Differentiarum* ii. 19-29.

[PRAEFATIO IN *GLORIA IN EXCELSIS.*]

T] Gloria in excelsis. Angeli dei cecinerunt primum uersum huius ymni in nocte dominicæ nativitatis. Ic tur Gabder *immorro* dorónsat, .i. míle ó Hierusalem sair, dō faillsigud *immorro* conid macc dé intí ro·genair ann doronsat
 5 he. I n·aimsir Octauin Augaist doronad. Ambrosius autem fecit hunc ymnum a secundo uersu usque ad finem ymni.

F] 1, 2 aiñgil doronsat in fers toisech do'nd immun-sa aidche na gene
pro angeli . . . nativitatis 3 Gader 4 folsigud
 4 ro·genar and 5 amsir *immorro pro* Augaist 5, 6
 Ambrois *dana* (do)rónai in tuilled .i. *pro* Ambrosius ymnum
 7 laudis *pro* ymni

B] Gloria in excelsis deo. Aingil dorónsat in fers toisech don imanso oidche na geine ; hic tur Ader *immorro* doronsat .i. míle o Hierusalem sair ; di-a foillsiugud *conid mac* dé intí ro·genair and doronsat he. I n·amsir hOctafín din dorónad he. Ambróiss din
 5 doróine in tuilled .i. a secundo uersa usque in finem laudis, &c.
 Ambrosius sui escop, is e doroine hunc imnum do molad Iesu.
 Ocus in oidche as dír a cantain. Tria rithim din dorónad ; .u.ii
 cáptil ind, *ocus* uii. line in cech cáptil, *ocus* .u.ii. sillæba cecha líne.

[GLORIA IN EXCELSIS.]

T] **G**loria in excelsis deo et in terra
 pax hominibus bonæ uoluntatis¹
 Laudamus te benedicimus te adoramus te
 glorificamus te magnificamus te
 5 Gratias agimus tibi
 propter magnam misericordiam tuam
 domine rex celestis deus pater omnipotens
 Domine fili unigenite Iesu Christe
 sancte spiritus dei et omnes dicimus amen
 10 Domine fili dei patris agne dei
 qui tollis peccata mundi miserere nobis
 Suscipe orationem nostram
 qui sedes ad dexteram patris
 miserere nobis domine
 15 Quoniam tu solus sanctus tu solus dominus
 tu solus gloriosus cum spiritu sancto
 in gloria dei patris amen

FABS] tit. ad uesperum et ad matutinam A Imnus angelicus S car. tit.
 FB 2 omnibus bone uoluntatis tue B bonae A 4 om.
 magnificamus te B 6 pro propter S misericordiam S gloriam B
 7 + deus post domine B caelestis A cælestis S 8 filii FAS dei
 unigeniti S 9, 10 om. B 10 filii FAS 11 peccatum AS misserere
 S + qui tollis peccata mundi post nobis B 12 orationes S deprecationem
 B nostras S 13 sedis S dexterem B dextram S + dei post
 dexteram FAS 14 misserere S om. domine ABS 15 tu solus dominus
 bis S 16 altissimus Iesu Christe pro gloriosus B + patre post cum B
 vv 17 usque ad finem om. BS

Glossae T] 1 in excelsis] i.e. in celis in terra] i.e. in eclesia sancta 2 bonæ
 uoluntatis] i.e. eis qui nullunt deum offendere, sed placere cogitatione et uerbo et
 opere 3 Laudamus] i.e. in anima nostra uel in teorica uita benedicimus] i.e.
 in corpore nostro uel in actuali uita adoramus] i.e. subiectione corporis et animæ
 i.e. totis uiribus 4 glorificamus] i.e. coram deo patre magnificamus] i.e. coram
 hominibus bono opere 6 misericordiam] in dext. marg. a man. post. gloriam
 15 solus] i.e. per temetipsum.

¹ Lc ii. 14.

T] In omni tempore benedicimus te
et laudamus nomen tuum
20 in æternum et in sæculum sæculi¹ amen
Dignare domine
nocte ista sine peccato nos custodire
Benedictus es domine deus patrum nostrorum
et laudabile et gloriosum nomen tuum
25 in æternum et in sæculum sæculi² amen
/Domine deus salutis meæ [fol. 9b.
in die clamaui et nocte coram te
Intret oratio mea in conspectu tuo
in clinca aurem tuam ad precem meam domine³
30 Scuto circumdabit te ueritas eius
non timebis a timore nocturno⁴

FA] 18 cotidie *pro* in omni tempore A 20 seculi F saeculum
saeculi A 22 die *pro* nocte A 24, 25 nomen tuum in saecula amen A
25 om. amen F vv. 26–31 om. A sed add: Miserere nobis domine miserere
nobis⁵ Uerba mea auribus usque et deus meus⁶ mane et exaudies uocem
meam⁷ mane oratio mea praeueniet te domine⁸ Diebus adque noctibus horis
atque momentis miserere nobis domine Orationibus ac meritis sanctorum
tuorum miserere Angelorum archangelorum patriarcharum prophetarum
miserere nobis domine Apostolorum martirum et confessorum adque uni-
uersa gradus sanctorum miserere Gloria et honor patri et fili (filio A*) et
spiritui sancto et nuc (nunc A*) et semper et in saecula saeculorum amen.
30, 31 om. F sed add: Noctibus ac diebus horis atque momentis miserere
nobis domine Orationibus ac meritis sanctorum tuorum miserere nobis
domine Angelorum et archangelorum patriarcharum profetarumque Aposto-
lorum ac martyrum et confessorum atque uniuersi gradus sanctorum
tuorum miserere Et scribe nos in libro uiuentium ut per precem sanctorum
tuorum ueniam mereamur. miserere. Praesta nobis domine ut hanc noctem
sine peccato nos transire possimus miserere nobis domine Gloria et honor
patri et filio et spiritui sancto miserere Qui est ante secula manet in æter-
num miserere nobis domine. miserere Christe domine. miserere sancte
domine Mirabilis deus in sanctis suis deus Israel ipse dabit uirtutem et
fortitudinem plebi suæ, benedictus deus⁹

Glossae T] 18 in omni]. i. in prosperis et in aduersis 19 nomen tuum]. i.
filium tuum 22 nocte]. i. huius sæculi peccato]. i. sine mortali crimen
23 patrum]. i. patriarcharum et apostolorum 25 in sæculum]. i. hic et in futuro
27 in die]. i. in prosperis nocte]. i. in tenebris sæculi huius 29 precem]. i.
quam in hoc corpore possitus fundo 30 scuto]. i. licet in errore fueris quod nox
est, non timebis quia habes scutum ueritatis 31 timebis]. i. a tenebrosa
satione inimicorum

¹ Ps. cxliv. 2. ² Dau. iii. 26. ³ Ps. lxxxvii. 2, 3. ⁴ Ps. xc. 5. ⁵ Ps. cxxii. 3.
⁶ Ps. v. 2, 3. ⁷ Ps. v. 4. ⁸ Ps. lxxxvii. 14. ⁹ Ps. lxvii. 36.

[NOTA.]

T] fol. 9b *in sup. marg.* . . . dictæ sunt a quibus oculi formantur. Nares dictæ quæ aer uel spiritus na(re) non disinit ; in his dua officia unum ducendi spiritus, alterum capiendi odores, tertium est purgamenti cerebri defluentis egerere. Os dictum est (quasi) corporis hostium ; cuius species in duobus constat officiis, sumendi uictus (et loquendi) linguae. Labia a lambendo nominata sunt. Lingua a ligendo cibum . . . Dentes, id est priores molares canini qui uigesimo ætatis anno existunt. Gignæ a gigendis dentibus. Fauces sunt angustæ fistulæ quasi foces. Pectus hominis est patens et rectum ; plenum enim ratione non decebat esse latens uel humilis. Papilla sunt capitula mammæ. Per umbilicum fetus dum est in nutero nutritur.¹

¹ Cf. Isid. *Differentiarum* II. 17.

[PRAEFATIO IN *MAGNIFICAT.*]

T] Magnificat. Maria mater domini fecit hunc ymnum. In tempore uero Octauiani Augusti fecit; in xlmo enim secundo anno imperii eius Christus natus est. *Ocus* is i n-araile cathraig sliabda hi treib Iuda hi fail Hierusalem, *ocus* is 5 i-sede cathir diles Zachair; ibi Iohannes babbtiza natus est, *ocus* is do'n cathraig-sein tanic Maire do fis Elizabeth, in tan atchuala a bith alachta .i. isin t[s]esed mis. *Ocus* is inti doratad erlabra do Zachar, *ocus* is inte dorone Zachar 'Benedictus,' *ocus* is inte doronad 'Magnificat.' Is e immorro in 10 sochund .i. Maire tanic do fis Elistabeth setche Zachair, ar itchuala a bith torrach post longissimam sterilitatem. Omnes enim cognati eius uisitabant. Intrans ergo Maria hostium domus suae, Elizabeth dixit cum motatione infantis in utero suo, "En mater domini uenit ad me"; et ob id dicunt 15 Iohannem profetasse antequam natus esset; et tunc Maria dixit 'Magnificat' et in hoc tempore filium suum Maria concepit.

FB] 1 Magnificat anima B himnum B 2 din Octauin Augustist
 B 2, 3 anno secundo F 3 immperi B In Ierusalem immorro (om. B)
 doronad no pro ocus FB is in n-araile F 4 chathraig B sliabda F
 sliabdal B om. hi treib Iuda FB i pro hi F fail B 5 is side F is
 i-side B om. cathir B dileas B hibi B baupertista B 6 chathraig-
 sin FB Muire d' fiss Helizabeth B 7 itchuala B om. a bith B
 alacta F alachta hí B om. .i. isin tesed mis FB inte F indte B 8
 thucad pro doratad B erlubra F hirrlabra B Zachair F om. ocus B
 innte beos doroine B Zachair F 9 om. ocus . . . magnificat
 FB he FB din pro immorro B 10 foichand B Muire B thanic
 FB fis F fhis B Elizabeth F Helizabeth B setchi B 11 beth B
 alacta F alachta B pro torrach stirilitatem F 12 eius eam F eius
 ad eam B 13 Helzabeth B uentre pro utero FB 14 hob B
 15 Iohannim B prophetasse F esse B 16 Magnificat anima mea
 dominum F om. et ante in F etc pro et B

[MAGNIFICAT.]

T] **M** Agnificat anima mea dominum
 et exultauit spiritus meus in deo salutari meo
 Quia respexit humilitatem ancillæ suæ
 Ecce enim ex hoc beatam me dicent
 omnes generationes
 5 Quia fecit mihi magna qui potens est
 et sanctum nomen eius
 Et misericordia eius in progenies et progenies
 timentibus eum
 Fecit potentiam in brachio suo
 10 dispexit superbos mente cordis sui
 Deposit potentes de sede
 et exaltauit humiles
 Esurientes impleuit bonis
 et diuites demisit inanes
 15 Suscepit Israel puerum suum
 memorare misericordiæ suæ

F] 2 exultabit 10 in mente 13 essurientes 14 dimisit

Glossae T] 1 anima] eius anima dominum magnificat qui omnes interiores hominis affectus diuinis laudibus ac seruitiis mancipat 2 salutari] .i. ut dicit psalmista, Anima mea exultabit domino et dilectabitur super salutari suo¹ 3 humilitatem] .i. virginitatem ancillæ] .i. cuius humilitas respicitur recte ab omnibus beata cognominanda gratulatur, sicut e contrario superbia dispecta condemnatur Euæ: ita sicut intravit mors in mundum per superbiam Euæ, per humilitatem Marie uitæ panditur introitus humano generi² 6 sanctum] sanctum nomen eius uocatur quia singularis culmine potentiae transcendent omnem creaturam³ 7 in progenies] .i. in omni gente qui timet eum et operatur iustitiam⁴ 9 potentiam] .i. quia omnia per filium dei patris facta sunt, ideo eum brachium domini dicitur 10 superbos] .i. filios diaboli, quia initium est omnis peccati superbia et in sinistr. marg. commemorat hic beata Maria quomodo per omne labentis sæculi tempus creator iustus ac misericors et superbis resistere et humiliibus dare gratiam consuevit.⁵ 11 potentes] .i. confidentes in virtute sua sede] .i. superbiae 12 humiles] .i. qui dicunt cum apostolo, Omnia possumus in Christo⁶ 13 esurientes] .i. satiabuntur perfecti quia eterna bona esuriunt bonis] .i. celestibus 14 diuites] .i. qui de terrenis diuitiis superbient inanes totius beatitudinis demittentur a domino in die iudicii 15 suscepit] .i. deus et in sinistr. marg. bene autem domini et Iohannis exortum matres profetando præueniunt, ut sicut peccatum a mulieribus cepit ita etiam bona a mulieribus incipiant, et quæ per unius deceptionem periiit duabus certatim præconantibus mundo uita reddatur⁷

Ps. xxxiv. 9.

² Baeda Comm. in Lc. i.⁶ Phil. iv. 13.³ Ibid.⁴ Acts x. 35.⁷ Baeda Comm. in Lc. i. 55.⁵ Cf. Jas. iv. 6.

T] Sicut locutus est ad patres nostros
Abraham et semini eius usque in sæculum¹

1 Aue maria plena gratia dominus tecum. benedicta tu inter
mulieres et benedictus fructus uentris tui. Spiritus sanctus
superueniet in te et uirtus altissimi obumbrabit tibi.²

F] 1 gratia plena 2 et *ante* spiritus 3 superueniat

Glossae T] 17 ad patres] .i. ad patriarchas 18 semini] .i. non carnale
sed spiritale semen significat .i. filiis promissionis in Christo

¹ Lc i 46.

Lc. i. 28, 35.



[PRAEFATIO IN *BENEDICTUS.*]

T] Benedictus dominus. Zacharias pater Iohannis baptiza fecit hanc laudem domino. In tempore uero Octauiani Augusti fecit. Causa autem aliquando Stacharias in templum ut immolaret pro populo more sacerdotali intravit, quia de semine Aaron et de uicce Abia specialiter natus est: sors eius septimanæ fuit. A tempore enim Dauid sacerdotium in xxiiii intercognitiones diuersas diuisum est, et a sabbato usque ad sabbatum unusquisque ministerio suo utebatur. A tempore enim Aaron usque ad Dauid unus post unum tenebat. Intrans ergo Stacharias in templum ut pro se et pro populo offerret aspiciens in dexteram angelum Gabrielem /sedentem in cornu altari uidit et dicentem sibi, Noli [fol. 10 timere quia non ad timorem tibi afferendum sed ad gaudium ueni; Elizabeth enim pariet tibi filium et uocabitur Iohannes et magnus erit coram deo et hominibus. Et Stacharias dixit, Quomodo fiet hoc quum praetermisericordia nos tempus parendi? Angelus respondit, Si homo tibi hoc promitteret deberes uerba eius dubitare; ego uero angelus dei sum et consisto in præsencia eius et uerba eius tibi porto; et ideo non debes dubitare quæ dixi; et ob id ab hac die usque puer nascatur non loqueris. Et ita factum est donec impletum est quod promisum est. Concepit enim Elizabeth et peperit filium; et cognati de nomine pueri matrem eius interrogabant, et respondit mater eius, Iohannes uocetur. Alii uero contradicentes dicebant, nomine patris uocetur. Elistabeth autem dixit ut rogarent patrem ut scribat nomen filii sui. Zacharias uero ita rogatus locutus est et dixit, Uocetur puer Iohannes; et continuo laudauit dominum dicendo, 'Benedictus dominus deus Israel.'¹

F] 1 om. dominus 1, 2 Zachair athair Iohain babtaist dorone in n-immunsa in Ierusalem immorro doronad *pro* Zacharias . . . domino 3 factum est *pro* fecit uero haec est *pro* autem Zacharias 5 uice et sors 7 diuissum om. est 10 Zacharias 11 offeret 12 altaris 13 non sec. man. gaudendum 14 pariet *post* filium 15 dixit Zacharias quomodo hoc fiat quod 16 pariendi 21 donec quod promissum est impletum 23 responsit om. eius *post* mater 24 uocitetur 25 Elizabeth uero *pro* autem 26 ita locutus est interrogatus 27 laudabit 28 om. Israel

¹ Cf. Lc. i. 5-24, 60-63.

[BENEDICTUS.]

- T] **B**enedictus dominus deus Israel
 quia uisitauit et fecit redemptionem plebis suæ
 Et erexit cornu salutis nobis
 in domu Dauid pueri sui
 5 Sicut locutus est per os sanctorum
 profetarum suorum qui ab æuo sunt
 Et liberauit nos ab inimicis nostris
 et de manu omnium qui nos oderunt
 Ad faciendam misericordiam cum patribus nostris
 10 et memorare testamenti sui sancti
 Iusiurandum quod iurauit ad Abraham
 patrem nostrum daturum se nobis
 Ut sine timore de manibus inimicorum nostrorum
 liberati seruiamus illi
 15 In sanctitate et iustitia coram ipso
 omnibus diebus nostris

FA] *tit.* B[enedictio] sancti Zachariae A *car. tit.* F 2 uissitauit F
 sua A 5 loquutus A 6 prophetarum FA hab eo A ab eo A*
 7 liberabit A 10 memorari A sancti sui A

Glossae T] 2 uisitauit] .i. plebem hanc uisitando suam esse fecit quia sua fidei
 sublimitate eam perfecit¹ 3 cornu] .i. cornu salutis firmam celsitudinem salutis
 dicit, cornu excedit carnem, et ideo cornu salutis regnum saluatoris Christi uocatur²
 6 profetarum] profete specialiter appellati sunt, qui de adueni:u Christi manifeste sunt
 locuti³ ab æuo] .i. ab initio 7 liberauit] .i. filius dei 8 de manu]
 .i. de potestate omnium] .i. inimicorum qui].i. homines peruersos et immundos
 spiritus significat, de manu quorum et interim spe sal(ui) facti sumus et in futuro re ipsa
 saluandi⁴ 10 testamenti] .i. dispositus deus testamentum nos esse liberaturum
 de semine patriarcharum⁵ 11 ad Abraham] .i. fides gentium et sacrosanctus
 æclesiae coitus est promisus Abrahe, domino ad eum dicente, In te benedicentur omnes
 gentes terræ.⁶ Dixit dominus ad Dauid, Cum compleueris dies tuos ut uadas ad patres
 tuos, suscitabo semen tuum, et ego ero ei in patrem, et ipse erit mihi in filium, ipse
 ædificabit mihi domum⁷ 15 in sanctitate] .i. ostendit hic profeta quomodo
 domino seruendum est, in sanctitate uidelicet et iustitia⁸

Baeda Comm. in Lc. i.

⁶ Gen. xviii. 18.² Ibid.⁷ 2 Reg. vii. 12-14.³ Ibid.⁴ Ibid.⁸ Baeda Comm. in Lc. i.⁵ Ibid.

T] Et tu puer profeta altissimi uocaberis
 præibis enim ante faciem domini parare uias eius
 Ad dandam scientiam salutis plebi eius
 20 in remisionem peccatorum eorum
 Per uiscera misericordiæ dei nostri
 in quibus uisitauit nos oriens ex alto
 Illuminare his qui in tenebris et umbra mortis sedent
 ad dirigendos pedes nostros in uiam pacis¹

I Puer autem crescebat et confortabatur in spiritu et erat in
 desertis locis usque ad diem ostensionis suæ ad Israel²

FA] 17 propheta FA 20 remissionem F meorum FA 21
 misericordiae A 22 om. nos A ins. A* 23 Inluminare A et illum-
 inare F hiis A
 2 om. locis FA ostensionis FA sua et Israhel A

Glossae T] 17 altissimi] .i. audiant mansueti quod Christum dominum quem
 Iohannes profetando præbit altissimum uocat³ 18 præbis] .i. in uitam et
 in mortem parare] .i. ut dixit, Parate uiam domini rectas facite semitas dei
 nostri⁴ eius] .i. Christi 19 scientiam] .i. futuram 22 oriens] .i. ecce
 uir, inquit profeta, Oriens nomen eius. Qui ideo recte oriens uocatur qui nobis ortum
 uerae lucis aperiens filios noctis et tenebrarum lucis efficit filios⁵ 23 illuminare]
 .i. his qui in peccatis et ignorantia cecitate uixerunt, agnitionis amorisque sui radios
 infundere⁶ 24 pedes] pedes nostri in uiam pacis diriguntur cum actionem nos-
 trarum iter per omnia redemptoris nostri gratiae concordat⁷

1 puer] .i. prædictor penitentiae futurus optimum est ut solitudinis aspera sequatur⁸

[NOTA.]

T] fol. 10 *in sup. marg.* . . . (procul du)bio Satanæ sunt filii
 qui confundunt. Quia sicut multum nocet si unitas desit bonis, ita ualde
 est noxiū si non desit malis.⁹ In examine recti iudicis motat merita
 ordinum qualitas actionum, ut caruunculus pallens et iachinthus cerulus.¹⁰
 Pacem relinquo uobis, pacem meam do uobis.¹¹ Gregorius. Si cor in
 eam quæ relicta figitur, nunquam ad illam quæ dancā est peruenitur.

Quid enim est pax transitoria nisi quoddam uestigium pacis
 æternæ) . . . cele(sti)a . . habitacula.¹² Augustinus. Pacem reliquit
 nobis in hoc seculo in . . . hostem uincimus pacem suam dabit
 nobis in futuro quando supra hoste(s) regnabimus Augustinus. Pro-
 ficiens uoluit dare quod quid factum est homo cum uenerit, et quæsitum
 non inuenerit quod donauit.¹³

¹ Lc. i. 68-79. ² Lc. i. 80. ³ Baeda Comm. in Lc. i. 76. ⁴ Isa. xl. 3. ⁵ Baeda
 Comm. in Lc. i. 78. ⁶ Ibid. ⁷ Ibid. ⁸ Ibid. ⁹ Greg. Reg. Past. iii. 23.
¹⁰ Ibid. iii. 28. ¹¹ Jn. xiv. 27. ¹² Greg. Reg. Past. iii. 23. ¹³ Cf. Pseudo-Aug.
 Serm. xcviij.

[PRAEFATIO IN TE DEUM LAUDAMUS.]

T] Hæc est laus sanctæ trinitatis quam Augustinus sanctus et Ambrosius composuit.

F] Neceta comarba Petair dorónai in cantaic-se. Ir-Roim dano doronad. Incertum quo tempore et ob quam causam factum nisi Necetam deum laudare uoluisse diceremus, dicens, “Laudate pueri dominum, Laudate nomen domini, Te deum laudamus” et reliqua.

[TE DEUM LAUDAMUS.]

T] **L**AUDATE pueri dominum
laudate nomen dominiⁱ
/Te deum laudamus
te dominum confitemur [fol. 10b.
5 Te æternum patrem
omnis terra ueneratur
Tibi omnes angeli
tibi cæli et uniuersæ potestates
Tibi hiruphin et zaraphin
10 incessabili uoce proclamant dicentes
sanctus sanctus dominus deus sabaoth²
Pleni sunt cæli et uniuersa terra
honore gloriæ tuæ
Te gloriosus apostolorum chorus
15 te profetarum laudabilis numerus

FAD] tit. Ymnum in die dominica A car. tit. FD 1, 2 om. D 3, 4 transpos. D 5 aeternum A 8 celi F cæli A cæli et terra D uniuersæ A 9 hiruphin et syraphin A'cherubin et seraphin D 10 om. dicentes AD 12 celi F cæli A om. uniuersa D 13 gloria tua, osanna in excelsis pro honore . . . tuæ D 15 prophetarum FAD

Glossae T] 3 laudamus] i.e. ore uel opere 4 confitemur] i.e. corde 9 hiruphin] in sinistr. marg. sciendum est quod hiruphim et saraphim per .m. litteram prolata iuxta proprietatem linguae Ebree masculini sunt et pluralis numeri tantum, si autem per .n. litteram dicantur Graeca sunt et neutri generis et pluralis numeri 11 sanctus] i.e. sanctus ter dicitur quia unus et trinus est deus 12 uniuersa] i.e. ecclæsia per quadratum orhem defusa non desinit laudare et orare deum 14 apostolorum] i.e. misorum 15 profetarum] i.e. prouidentium

¹ Ps. cxii. 1.² Isa. vi. 3.

T] Te martirum candidatus laudat exercitus
 te per orbem terrarum sancta confitetur æclesia
 Patrem immensæ maiestatis tuæ
 uenerandum tuum uerum et unigenitum filium
 20 Sanctum quoque paraclitum spiritum
 tu rex gloriae Christe
 Tu patris sempiternus es filius
 tu ad liberandum mundum suscepisti hominem
 Non horruisti uirginis uterum
 25 tu deuicto mortis aculeo
 aperuisti credentibus regna cælorum
 Tu ad dexteram dei sedes in gloria patris
 iudex crederis esse uenturus
 Tu ergo quessimus nobis tuis famulis subueni
 30 quos pretioso sanguine redemisti
 Æternam fac cum sanctis tuis gloriam munerari
 saluum fac populum tuum domine
 et benedic hereditati tuæ
 et rege eos et extolle illos usque in sæculum¹
 35 Per singulos dies benedicimus te
 et laudamus nomen tuum in æternum
 et in sæculum sæculi²
 Fiat domine misericordia tua super nos
 quemadmodum sperauimus in te³

FAD] 16 martyrum FAD laudet A om. D 17 æclisia F
 aecclesia A 18 innensa A inmensæ D om. tuæ AD 19
 om. et FAD 20 paracletum D 21 gloriae A 22 patri
 D om. es A ins. A* 23 suspicisti D 24 aborruisti D 25
 deuicta morte D 26 om. credentibus D celorum F caelorum A 27
 om. dei D sedens A sedis D glo A gloria A* 28 ecce pro iudex
 . . . esse D 29 Te FAD quessimus A quesumus D om.
 nobis F 30 prætioso A pretiosa D sanguinem redimisti A 31
 aEternam A sanctis gloriae A in gloriam intrare pro tuis . . .
 munerari D 32 usque ad finem om. D 33 tuae A 34
 saeculum A 36 aeternum A 37 seculum seculi F in saeculum
 saeculi amen A

Glossae T] 16 martirum]. i. fidelium 32 populum]. i. Christianum 33
 hereditati]. i. æclesiae 34 rege]. i. in bonis operibus extolle]. i. defende
 in seculum]. i. in uita æterna 35 per singulos]. i. in prosperis et in aduersis
 sine ullo interuallo te benedicimus 38 fiat]. i. oratio æclesiae

1 Te patrem adoramus æternum, te sempiternum filium inuocamus, teque spiritum sanctum in una diuinitatis substantia manentem/ confitemur. Tibi uni deo in trinitate [fol. 11. debitas laudes et gratias referimus ut te incessabili uocce
5 laudare mereamur per eterna sæcula

FA] 2 substantiae A 4 refferimus F referemus A 5 meriamur per æterna sæcula saeculorum A æterna secula seculorum amen F

[NOTAE.]

T] fol. 10b *in sup. marg.*

uade et uende omnia quæcumque habes et da pauperibus et habebis (thesaurum) in cælo et ueni sequere me¹ . . . conuertatur . . . et possesus est et non possess . . . Christum sequitur qui eum imitatur, (ut ait), Discite a me quia mitis sum et humilis.² Christum sequitur qui nihil proprium in terra possidet, ut ait, Filius hominis non habet ubi caput reclinet.³ Christum sequitur qui ex corde pro se orat ut ait, Pater ignosce illis, nesciunt enim quid faciunt.⁴ Christum sequitur qui non suam (propriam) uoluntatem sequitur, ut ait, Ipse non quod ego uolo sed quod tu uis.⁵ Christum sequitur qui abstinet se escis carnalibus ut ipse .xl. diebus iejunauit . Unde si eum sequi uolumus exempla eius sequamur ; qui enim Christum hic sequitur in bonis operibus, sequitur eum in regno futuro, ut est illud, Hi sequuntur agnum quocunque ierit.⁶

T] fol. 11 *in sup. marg.*

. . . admoneatur animus ad naturam excellentiorem se (converte, id est) ad deum, cum ipsum corpus eius quod terrenum, ad corpus excellentius, id est (ad) corpus celeste conuertitur.⁷ Qui quaerit sapientiam me querit. Benedictio sine radice non crescit. Orationibus mundamur, lectionibus instruimur, utrumque bonum est, si licet, si non licet, melius est orare quam legere. Qui uult (cum deo) esse frequenter (debet orare) et legere . . . tibi legenti loquitur deus.⁸

anima unius cuiusque testat post mortem locum . . . erat sic sepulturae et . . . uenerat in mundum et locum baptismi.

¹ Lc. xviii. 22.

⁶ Apoc. xiv. 4.

² Mt. xi. 20.

⁷ Aug. Serm. Dom. in monte II. 5.

³ Mt. viii. 20.

⁴ Lc. xxiii. 34.

⁸ Isid. Sent. iii. 9 (Hibernensis xiv. 3).

⁵ Jn. viii. 14.

[PRAEFATIO IN HYMNUM ALTUS PROSATOR.]

T] Locus huius hymni Hí ; tempus Aedáin meicc Gabráin ríg Alban, *ocus* Æda meicc Ainmerech ríg Herenn ; Muricius autem uel Foccas iss-e ba rí Roman tunc ; perso Colum Cille de nobile genere Scotorum, Columba dicitur ut 5 "estote prudentes sicut serpentes et simplices sicut columbae"¹; causa quia uoluit Deum laudare. Per septim annos hunc ymnum scrutans in Nigra Cellula sine lumine .i. ar chuinchid dílguda i n-inad catha Cule Dremne do brisiud for Diarmait mac Cerbaill, *ocus* na catha aile ro·briste tre n-a fochun. Uel ut alii dicunt, is co hoponn dorónad .i. araile lathe ro·bói Colum Cille i nHí, *ocus* ní bái nech oca acht Bóithin, *ocus* ni bói biad occu *acht* criathar corca. Asbert iarum Colum Cille fri Bóithín, "do·foilet oegid huasliu cucunn iñdiu, a Baithin," .i. muinter Griguir tancatar *co n-ascedaib* 10 do-som ; *ocus* asbert-som fri Baithín, "bí i foss ic frithalaim na n-óegeg *co ndigus-sa* do'n muiliunn." Gaibid-som fair a ere di·araile chloich bói isind recles .i. Blathnat a hainm, *ocus* maraid beos, *ocus* is furri dognither roinn isin phroin-tig. Ba trom thra leseom a ere, *co nderna* in n-immun-sa tria ord

F] 1 artis *pro* hymni 2 Ainmirech Herend 3 Focas *om.*
 iss-e persona 4 nobili Scottorum *post* ut *add.* in euangelio dicens
 6 laudare Deum .viii. 8 chunchid in n-inad 9 cath ro·briste
 trea n-a 10 hopond 11 ní bói 12 Baithein *ocu* 13
 Bæthín do·failet oegid uasle chucund 14 a Baithein aiscedaib
 15 *om.* fri ic frithalim 16 *co ndigus-sa* muiliund gebid
 17 cloich Bláthnat 18 fuirre roind phron-taig 19 trom immon

B] Altus prosetor. Colum Cille fecit hunc ymnum Trinitati per septem annos in Cellula Nigra .i. isin dúib-recles i nDoire Choluim Cille ; no is cu hobund cena dorónad, ut alii dicunt .i. in tan ro·boi Colum Cille i nHí a oenur *acht* Boethín 'n-a farrad namá. Is and 5 tra ro·faillsiged do Colum Cille oegid do thidecht chuci .i. mor-feisur de muintir Grigoir tancutar chuice-sium o Róim *co n-ascadaib* leo do .i. in mó·gemm Coluim Cille *ocus* cross esside indiu, *ocus* immund na sechtmaine .i. immund cech n-óidche isin t[s]echtmair et alia dona. Ro·iarfaig tra Colum Cille do Boethín, cid do bíud bói isin 10 choitchend. "Ata," ol Boethín, "criathar corci and." "Frithail-siu na haigedu, a Boethín," cl Colum Cille, "*co ndechus-sa* do'n muilend" Iar-sin tra gebid Colum Cille fair in mboile do'n chloich fil isin proinn-tig i nHí, *ocus* is e a hainm na clochi-sin Moel-blatha, *ocus* sonas foracbad for cach inbiud doberar furri. Is iar-

¹ Mt. x. 16.

T] aipgitrech otha-sen condice in mulenn i. "Adiutor laborantium et reliqua." In tan *immorro* dorat in cét-fota isin mulenn, is ann dochuaid i cenn in chetna caiptill, *ocus* is immaille ro·scaich in bolc do blith *ocus* in t-immun do denam ; *ocus* is co hoponn doronad sic. Isin choiciud bliadain sescat ar 25 .cccc. iar ngein *Crist* dochuaid *Colum Cille* do Hi, ut Beda dicit : " Anno dominicæ incarnationis .ccccclxu. quo tempore gubernaculum Romani imperii post Iustianum Iustinus minor accepit, uenit de Hibernia prespiter et abbas habitu et uita monachi insignis nomine Columbi Britoniam predica- 30 turus uerbum Dei prouinciis septimtrionalium Pictorum."¹ Brudi autem filius Melchon regebat Pictos tunc, et ipse immolauit Columbo Hi, ubi Columbus cum esset annorum .lxxui. sepultus est, post uero .xxxiii. ex quo ipse Britaniam predicatorus adiit.

35 Rucad tra in t-immun-sa do Griguir sair, i commain na n-aisceda tuctha huad i. in chross i. in mó·gem a hainm-side, *ocus* immain na sechtmaine. Ro·cloimcloiset *immorro* na immarchuirthide tri caiptil ann do [f]romad Griguir i. " Hic sublatus " *ocus* " Orbem " *ocus* " Uagatur." O dochotar 40 *immorro* i cenn taispenta ind immuin do *Griguir*, do·deochatar aingil Dé co mbitis inn-a sessom cor-roiched leo-seom in caiptel-sen ; attraiged *Griguir* ar a n-on[oir]-scom connice

F]	20 apgitrech otha-sin connice in muilend	21 fotha muilend
22 and i cend in chét-chaptile iss and <i>pro</i> immaille	23 blith immaille	
24 hopond dorigned choiced ar choic cetaib	25 gein co Hi	
2) Britaniam 30 .uui. trionalium (septen <i>mán. post.</i>)	32 Columbae	
Columba 33 lxxuii annorum post uero sepultus <i>pro</i> lxxuii . . .	37	
. xxxiii. 36 ascada thuctha anair <i>pro</i> huad chros	38 na himin	
om. <i>ocus</i> sechtmaine ro·chloemchoiset	41	
capitel do romad 40 cend immain do·deochotar aingil	42 capitel-sin attraiged n-onoir-seom	
om. Dé sessam co roiched	conici-sin	

B] sin oc dul do *Colum Cille* do'n muilend, is and dorigne in imunn bec-so i. 'Adiutor laborantium,' *ocus* is iar n-urd apgitrech ata. In tan *tra* dorat *Colum Cille* in cét-foda i mbel in mulind, is and dochuaid hi cend ind Altusa, *ocus* is imaille ro·scaig in t-imon do denum *ocus* in t-arbur do bleith, *ocus* ni tria therad scrutain doronad 20 acht per gratiam Dei.

In tempore Ædáin meic Gabran rig Alban *ocus* Æda meic Ain-mirech rig Erenn, *ocus* Falcus din ba ri Róman in tan-sin. Causa quia uoluit Deum laudare i. do chuinchid diliguda do na tri cathaib doroine i n-Eirinn i. cath Cúile Rathin i nDal-araide etarru *ocus* 25 Cómhall Benchuir i cosnam chille i. Ross Toratair, *ocus* cath Belaig Feda arrad Chluana Hiraird, *ocus* cath Chuile Dremne i Con-nacta, *ocus* ba do Diarmait mac Cerbaill dorata a ídís. Ductus est

¹ Baeda H.E. iii. 4.

T] sen. O ro·seched immorro sen, no·saiditis inna hāngil ; no
saided dana *Griguir*, co tarnic in t-immun fo'nd innas-[s]in.
45 Ro·thothlaig tra *Griguir* a coibsena cucu-som, ar ro·fitir-seom
it e ro·chóimchlóiset. Atberat-som dana ba hiat, *ocus ro·s·b(oe)*
dilgud de. *Ocus* atberid-som, nod bái locht forsind immun
acht a laiget ro·molad in Trinóit ann per se, cia ro·molad tria
n-a dulib ; *ocus* doroacht in t-inchrechad-sin co Colum Cille,
50 *ocus* is e sein fochun denma 'In te Christe.'

Ord aipgitrech fil híc more Ebreo. Asind iris Cathalcda
tucad fotha in chaiptil-se .i. cretem óenatad co foisitin treda-
tad. Tre rithim dana doronad, *ocus* di ernall furri-side .i.
artificialis et uulgaris ; artificialis, ubi fiunt traigid comam-
55 serda comfodlaide co cutrummas fo airse *ocus* teis, *ocus* corop
subsequens tí il-loc precedentis inn-a tuaslucad ; uulgaris
immorro, du i mbi imrecra sillab *ocus* cethraimthin *ocus* leth-
rann, *ocus* is ed ón fil híc. Sé líne dana in cech caiptiul,
ocus .xvi. sillaba cech lini cenmotha in cet-caiptell ; .viii. line
60 immorro and-sein, ar is molad Dé fil ann-side. Cubaid dana
ind numuir ecutrumma-sin frisna caiptelu archena [a]r ecu-

F] 43 ro·soched sain no·saiditis na haiŋgil no·saided 44 tarraig
o'nd pro fo'nd 45 chucu-som 46 ro·chloemchoiset om. dana ro·s·boi
47 atberat-som ni bai immun-sa 48 and ra·molad 49 duli
doroact 50 sin fochund 51 Loc do'nd immun-sa recles Choluim
Chille i nHi ; persona Colum Cille ; i n-aimsir Ædan meic Gabrán ríg
Goidel doronad pro Ord Ebreo assind chathalcda
52 a fotha post capiil-se add ar is ires filet and ni heres 52 oentan
53 post treodotad add Causa .i. do chunchid diliguda for Dia do na trib
cathaib dorat .i. cath Cuile Rathin *ocus* Cuile Feda *ocus* Cuile Dremni.
Ord apgitrech fil híc more Ebreorum tria furri-side 55 comfolb-
thaide forais pro fo airse *ocus* teis corob 56 om. ti inn-
uatuaslucud 57 chethraimthi leth-rand 58 iss-ed om. ón
om. dana cach coibtel 59 se sillaba dec in cech líne acht in cet-
chaiptel 60 dana and-side and pro ann-side 61 in nuimír
coibtelaib ar

B] ad Grigorium, et furati sunt ministri tria capitula de se .i. 'Hic
sublatus' et 'Orbem infra' et 'Christo de celis,' et tria capitula pro
30 eis inseruerunt ; et ministris cantantibus ymnum Grigorio Grorius
autem surrexit donec audiret aliena capitula tria, et iterum sedit
donec propria. Surrexit iterum et dixit illis, "Confitemini quod
egistis." Illi confessi erant, et dixit illis, "Cantate igitur ymnum
secundum ordinem a suo auctore dictum." Et illi cantauerunt, et
35 ille post laudavit laudem, sed dixit, "minus quam debuit deus
memorari in eo memoratus est." Praesentes angelii semper fiant
quando cantatus sicut uidit Grigorius angelos. Multæ sunt gratie
ymni huius : quisquis eum cantauerit frequenter, nunquam ad perse-
cutionem inimicorum et demones eueniet ei quod timet peruenire,
40 et nesciat diabolus mortem eius ; et liberet ab omni morte absque
pretiosa—.i. bas re hadart—et non erit in inferno post diem judicii

T] trumma Dia fri-a dulib ; numir seda autem in creaturis quia sex diebus factae sunt. Oportet titulum et argumentum esse ante unumquemque capitulum.

65 Rop é tra dliged gabala huius ymni co ra·gabtha ‘ Quis potest Deo’ etir cech da caiptil ; *ocus* is de no·biad a rath fair, ar is amlaid ro·chanat prius. Attaat tra ratha imda *for* ind immun-sa .i. aingil i frecnarcus cein bethir ic o gabail ; ni finnfa demun sét intí no·d·géba cech dia, *ocus* ni imdercfat 70 *dana* namait he isind lo i ngeba ; *ocus* *dana* ni bid debaid isin tig i ngebthar co gnathach ; angid *dana* ar cech r̄ibas acht éc fri adart ; *ocus* *dana* ni bia gorta na nochta isin phurt i ngebthar com menicc, et aliae multae sunt.

F] 62 duilib 62-67 om. numir. prius
 67 attat 68 beither ic a 69 finfa cach 70 om. *dana*
 71 bas 72 hadart noco *pro* ni 73 com-menic om. et . . .
 sunt add Finit amen finit

B] etiamsi mala multa egerit, et habebit diuitias multas et longitudinem seculi.

Ord abgitrech *dana* fil *for* in immun-so .i. more Ebreorum. In 45 lín liter din fil isin apgiter, is e lín capitel fil isin imun. Ni i cnessaib *dana* a capitel doberat Ebraide al-litre, acht cach liter os a capitel cu forba in immuin ; *ocus* iss-ed fodera sin, ar ata ciall acaib-seom in nominibus literarum, *ocus* is i sin ciall doreith triasna caiptelu. Is ed immorro fodera do Ebraidib sechimm uird alphabeti sui .i. xxii. 50 littera apud Ebreos, ar is dá lebor for .xx. fil i Petarlaicc. Is ed *dana* fodera do Gregaib .iiii. litre .xx. accu .x. sensus hominis *ocus* .x. mandata legis, *ocus* .iiii. euangelia. Is ed *dana* fodera do Rómanchaib .iii. litre .xx. accu .i. .x. sensus hominis beos *ocus* .x. mandata legis *ocus* trinitas.

55 Tria rithimm *dana* dorónad in t-imon-sa, *ocus* attat dí ernal furri-side .i. artificialis et vulgaris : artificialis est ubi fiunt pedes cum temporibus æquis et æqua diuisione et cum æquo pondere .i. arsis et tesis, et ubi sit subsequens pro praecedente in iure resolutionis ; is hi immorro in vulgaris, dū im mbí infrecrai sillab *ocus* 60 cethrumthan *ocus* leth-rand, *ocus* iss-ed sin fil isin immun. Sex liniæ immorro in unoquoque capitulo excepto primo capitulo, *ocus* se sillaba .x. in cach line *ocus* .uui. linias in primo capitulo. Cubaid tra sénardacht do beith isna caiptelaib hi fail innisin do n[a] dulib ro·forbaithea tria senair ; cubaid immorro septinardacht do beith isin 65 chaiptiul ar in fáth-sa .i. quia narrat de deo, quia deus impar est creaturis suis ; no .uui. gradus ecclæ significat, no quia septinarius uniuersitatem significat, no .uui. dona spiritus sancti significat.

Rob e tra dliged gabala ind immun-seo, co ro·gabtha ‘ quis potest’ etir cach dá chaiptiul de, *ocus* is de-sin no·biad a rath fair, 70 ar is amlaid ro·cet ar tus et reliqua.

[HYMNUS S. COLUMBAE ALTUS PROSATOR.]

T] Iss-e in titul, De unitate et trinitate trium personarum ; iss-i immorro ind argamaint in chanóin fors-a fothaigther in caiptel, ut in Danielo¹ uel in Esaia² legitur, Uetustus dierum sedebat super sedem suam. Uetustus dierum æternus temporum erat. Uetustus dierum 5 deus dicitur, pro multitudine dierum ante quos deus erat, uel quia fuit [ante] omnia tempora. Canoin dana fatha dobeir-seom . . . quia ipse profeta fuit, ocus ó Daniul sainriud tuc, ar is é ropo dedenchu ocus ropo soeriu ; is e dana Colum Cille ropo dedenchu ocus ropo soeriu do fathib Herenn.

Altus prositor uetustus dierum et ingenitus
erat absque origine primordii et crepidine
est et erit in sæcula sæculorum infinita
cui est unigenitus Christus et sanctus spiritus

FBMEIPI] car. tit. MEIPI 1 is he F is hi F 2 capitel F
3 Essaia F 4 om. Uetustus dierum æternus usque ad fin. F
B habet De unitate et trinitate dietatis triumm personarum, is he in titul ; is i immorro in argamaint, ut dicitur in Danelio, Ecce uidebam sedes possita, et uetustus dierum sedebat super sedem suam. Bid dana ‘altus’ et ‘almus’ hic sluind huaisle ; et ideo ponitur hic, ar sluindid huaisle ocus isle do, ut Cicero dicit ‘altum mare’ et ‘altum cælum’ ; almus autem huaisle tantum toirnes.
1 alius E altus E* prosetor B prosator MEIPI* uetus E 2 primordi
B et in E 3 secula sæculorum FME 4 spiritus sanctus I

Glossae TFB] 1 altus]. i. nobilis F prositor]. i. genitor .i. in t-adbul-si(l)aid T seminator uitis ; sertor agri ; sator horti ; sero seu statum ; seminor, idem ; sator, prosero, ui, prosetutum ; in ‘tor’ co ndeni prosetor B^{mg} uetustus]. i. æternus .i. sinithir na n-aimser .i. siniu ocus toisech di-ar tempora T qui proserit ante tempora B dierum]. i. temporum T dies .i. diuidendo lucem a tenebris B 2 absque origine]. i. cen adbar no cen bunad T .i. deus pater origene erat prius in tempore B primordi]. i. quando in forma uenit uel materia uniuscuiusque rei in masa B crepidine]. i. ex formitate F .i. cen forcend ar fogabar crerido hic inchoe crich no cenftha ut in lege dicitur S[acerdos decurrere faciet] sanguinem ad crepidinem altaris³ id est, ad fundamentum B 3 est et erit]. i. non proprio dicitur deo erat, uel erit, sed tantum est, quia præsens est ; sed elimenta erant ante, quia, ut Augustinus ait,⁴ Erant in notitia dei et non erant sua natura B 4 sæcula]. i. futurorum T sæculorum]. i. præsentium T 4 cui est]. i. quia nemo potest esse est B unigenitus] primogenitus quia nemo ante ipsum est ; unigenitus quia nemo post ipsum est T Christus] Misias Ebraice (in Ebreo B), Christus Grece (in Greco B), Unctus Latine (in Latino B) TB

¹ Dan. vii. 9.² Isa. vi. 1.³ Leu. i. 15.⁴ Cf. Aug. De Gen. ad litt. v. 12.

T] coæternus in gloria dietatis perpetuæ
non tris deos depromimus sed unum deum dicimus
salua fide in personis tribus gloriosissimis

/Is e in titul : De formatione ix. graduum ; tribus præter- [fol. 11b.
misis non per ignorantiam sed pro angustia capituli præ[ter]misit.
Issi immorro ind argamaint : Fiat lux et facta est lux.¹

Bonos creauit angelos ordines et archangelos
priincipatum ac sedium potestatum uirtutum
10 uti non esset bonitas otiosa ac maiestas
trinitatis in omnibus largitatis muneribus
sed haberet celestia in quibus preuigilia
ostenderet magnopere possibili fatimine

FBMEIΠ] 5 quoaeternus M coeternus BΠ deitatis FMEIΠ perpetua
FMEIII 6 tres MEIΠ 7 gloriassimis B
car. tit. MEIΠ 1 om. is e in titul FB graduum angelorum F
omissis B 2 is e in titul pro non . . . prætermisit R per
angustiam F prætermisit F 3 hi pro i immorro F B ins. quod in
Genessi dicitur ante Fiat.

8 bonus E bonos E* 9 principatum MΙΠ om. ac I uirtutum MEΠ
et uirtutum E*I 10 ociosa Π 12 aberet M caelestia MEΠ preuilegia
FI preuilegia B priuilegia MEI*Π 13 magnopære I fatimini B for-
timinae E

Glossae TFB] 5 coeternus] i. ut dicitur, genuit uerbum omni modo simile sibi,
qua locutio patris est filius ut dicit Dauid, Semel locutus est,² id est unum filium
genuit B 6 perpetuæ] uel a T 6 non tris] i. si dicamus tris personas
unum dei deum confitemur, si unum deum confitemur tris personas credimus i. ut
dicit Hironimus, sicut unus sol est in intiga cum luce et calore, ita est sol deus pater,
lux est filius, calor est spiritus sanctus B 7 depromimus] exprimimus F
salua] i. intiga T et infra lineam in iris chathalacda dic . . . oculis for a inchaib
. . . se T 8 creauit] deus i. altus prosetor B 8 angelos] ante
omnem diem et ante omne tempus condidit deus angelicam creaturam et iniformem
materiam, Isidorus³ dicit T^{mg} et Is aire ro'sechmall hiruphin oculus saraphin sech na hi
aile ar ite ata sia o doinib iar n-etargnu oculus atreb. Is eat so i. na .ix. nigradsa i. angeli
archangeli uirtutes potestates principatus dominationes troni hiruphim et saraphim
T^{mg} i. angelus Grece, maloth Ebreice, nuntius Latine B 9 archangelos] i. bonos
T 9 sedium] i. troni T tronum B 10 uirtutum] i. causa ritimi T
Uti] i. ut T prout B prouti F 11 bonitas] i. dei (om. T) benevolentia TB 11 otiosa]
. i. sine operatione i. antach no dímain cen maine do erniud T i. deaith no dímain i.
cen maine d'cirniud B 11 trinitatis] i. trinitas quasi trina unitas B 12 largi-
tatis] i. ar is eslabar ro'boi dia fria a duli B 12 haberet] i. ut TB 12 celestia]
. i. elimenta uel ministeria T i. misterio uel elimenta B 13 preuigilia] i. na remiada
oculus na honoire i. cech grad os ailiu i. quasi priuata lex T i. romiad no dcscugud
angil sech na duli archena B 13 magnopere] i. o'n mórgnim; no in mor-
gnethed i. commór T i. in mor-gnethie B 13 possibili] i. ond ainses sochmai i. on
molad sochmai doberat aingil fair dicentes, Sanctus, sanctus, sanctus, dominus T
fatimine] i. abundantia F i. ondí as feteor B

¹ Gen. i. 3.² Ps. lxi. 12, Cf. Aug. Enarr. in loc.³ Cf. Isid. De eccles. dogm. x.

T] De transmigratione .ix. graduum principis, is e in titul. As ind Apcolips immorro doberar *ind* argamaint, id est, Uidi stellam de cælo cecidise in terram¹; et in Esaia, Quomodo cecidisti Lucifer qui mane oriebaris.²

Cæli de regni apice stationis angelicæ
 15 claritate præfulgoris uenustate speciminis
 superbiendo ruerat Lucifer quem formauerat
 apostatæque angeli eodem lapsu lugubri
 auctoris cenodoxiæ peruicacis inuidiæ
 ceteris remanentibus in suis principatibus

FBMEII] car. tit. MEII 1 translatione F angelorum uel de peccata Adæ *pro* principis B he F 2 Is i immorro in argamaint quod dicitur in apocolips *pro* As . . . id est B apcolips F 3 om. de cælo B cecidisse FB Essaia F Essia dicitur B 4 Lucifer cecidisti B

14 Celi FB Caeli ME angelice B angelicae ME 15 prefulgoris F pro fulgoris MEII 17 apostotaque B apostateque MII apostatequae E lapsu E 18 caenodoxiae ME peruicatis E inuidie M 19 caeteris E principibus I

Glossae TFB] 14 celi] .i. celum a celsitudine sua nomen rectissime accepit B apice].i. summitate F apicem dicit .i. culmen regni aut summitatem B 15 uenustate] .i. formositate F .i. quasi honorabilitate B speciminis].i. in gnée T .i. na delbi, no in gnée B 16 Lucifer].i. lucem ferens TB formauerat] .i. deus TB 17 apostatæque].i. ruerant .i. na haingil disceinmnecha T .i. na ndisceinmnech B + apostata Grece, recessor a fide uel uilis (uiles B) interpretatur Latine (om. B) T^{mg} B eodem].i. ond inund tuitim T lugubri] .i. chointech .i. uadib-sein et aliis quia demones suum lapsum lugent T .i. lugubri .i. flebili .i. im-morduba cloib-sim uodessin orus dona duilib arcena uair ro'mell tairmtecht angelorum iat B + ucl lugubrium lignum est super quod etiam aues stare non possunt ar a lemni; tucad uad-side for cech slcmon T^{mg} uel lugubrium nomen ligni super quod aues stare . . . B 18 cenodoxiæ] .i. inanis gloria uel superbia uel na glore escone, nam cenon Grece comune Latine dicitur .i. escon, doxia uero gloria T .i. ceno, uanæ, doxia Grece gloria interpretatur B .i. in dermait sir a diabulo contra hominem T^{mg} B . . . uana F peruicacis] peruicax dicitur. qui in proposito suo perseuerat usque ad uictoriam³ T audacis inuidie F 19 ceteris] .i. angelis T .i. angeli perfecti B remanentibus] . . . ? F in suis].i. in proposito suo perseuerant iv celo B

T] De ruina diabuli in titul .i. de motatione nominis Luciferi in draconem ; is ī immorro ind argamaint ut est in Apocolipsi, Ecce draco ruphus habens capita .vii. et cornua .x., et cauda eius traxit secum tertiam partem siderum uel stellarum.¹

- 20 **Draco magnus deterrimus terribilis et antiquus**
 qui fuit serpens lubricus sapientior omnibus
 bestiis et animantibus terrae ferocioribus
 tertiam partem siderum traxit secum in barathrum
 locorum infernalium diuersorumque carcerum
 25 refuga ueri luminis parasito præcipites

FBMEIΠ] car. tit. MEIΠ 1 diaboli is he in titul *pro* diabuli . . .
 . . draconeim F is hi F uel *pro* in titul .i. B 2 *post* draconem ins. is
 e in titul B *om.* immorro B dicitur ece *pro* est . . . Ecce B 3 +
 maximus *post* draco F uii capita et x cornua B 4 *om.* secum FB *om.*
 uel stellarum B

20 teterimus MEIΠ 22 bestis B · *om.* et F terre M ferocioribus
 FBMEIΠ 23 syderum MΙΠ baratrum MEIΠ 24 quae M 25;
 refugax T*F refugas BMEIΠ parasito M paradysos M* precipites F
 præcipites M praecipiter E

Glossae TFBM] 20 draco] .i. diabulus (+ magnus F) TFB + duplex consiliator interpretatur ; dia Grece, duo Latine ; bulus Grece, consiliator Latine B deterrimus] .i. pessimus ; uel teterimus .i. horribilissimus T obscurus M 21 serpens]
 .i. in aslach for Adam B lubricus] .i. slemon T lubricus a libro quod est nomen leuissimi cui oblenita scinipes adherere non possunt summitem ; cmnis leuis de quo quis labitur lubricus dicitur do'n chrunn sein, bite eoin i-n a barr *ocus* di-a cace dognither in tsiric T^{mg} . . ? F .i. lubricus eo quod ibi labitur, lubrum .i. crand in oriente for na lenain cuile ar a [s]lémni sed cadent, *ocus* doberar uad ar each slemon ; *ocus* eóin bite i n-a barr, *ocus* is di-a cace-side dognither in siric B^{wg} sapientior] .i. tuachliu bid T + sapientia fit (*om.* T) in bono et in malo, in bono ut David (*om.* B) dicit Initium sapientiae (timor domini B)²; in malo (*om.* B) ut dicit (*om.* T) Christus, Perdam sapientiam sapientium huius mundi³ TB + uel sapientia burbbu ut dicit, sapientia huius mundi B 22 bestiis] .i. bestia ab essu more feriatatis dicta est B animantibus] .i. animalibus T teria] .i. terra dicta est a terendo, eo quod commoucentium gressus attteritur B ferocioribus] .i. ferox eo quod feriatatem exerceat B 23 tertiam] .i. de omnibus angelis uel de consentientibus T + .i. graduum celestium TB a tri ernaile torahintim . . . trian dib in aere *ocus* tian . . . maris et terrae *ocus* trian in barathro .i. in inferno T^{mg} siderum] .i. angelorum TB traxit] .i. draco B ille draco M in barathrum] .i. in infernum TF + .i. i mbaile chro T .i. in puteum .i. quasi uoratum .i. uorago ut Circarius dicit, Baratrum .i. hiatus terre .i. putucus in profundo maris et terre. Baratrum .i. loc il-láiter senori *ocus* ni tellgither as co bás, *ocus* doberar uad ar each granna archena B^{mg} dico M 24 infernalium] .i. in puteum B careerum] .i. Isidorus dicit⁴ eo quod homines coercentur B 25 refuga] uel [refuga]x T .i. clathcha B ueri luminis] .i. Christi B supra careerum luminis M habet stellas fugitivas traxit secum parasito] .i. ond fuirseor .i. uad fein as fuirseor T .i. parasita, fuirseoir no brécaire no brenchuthi B ? F precipites] .i. inna rindraigthechu .i. infern T .i. inna t[r]ascartu a diabulo B .i. deceptoris pro . . . loci F

¹ Apoc. xiii. 3, 4.

² Ps. cx. 10.

³ 1 Cor. i. 19.

⁴ Isid. Etym. v. 27.

T] De creatione elimentorum mundi et hominis regentis ea postea more in titul. Is i immorro ind argamaint, In principio fecit deus celum et terram,¹ ut in Genesi dicitur.

Excelsum mundi machinam præuidens et armoniam cælum et terram fecerat mare et aquas condidit herbarum quoque germina uirgultorum arbuscula solem lunam ac sidera ignem ac necessaria
30 aues pisces et peccora bestias et animalia hominem demum regere protoplastum præsagmine

FBMEIII] car. tit. MEIII 1 om. mundi F om. postea B 2 post more add. regis is he (e B) FB Is hi F post argamaint add. ut in Genessi dicitur F quod dicitur in Genessi B 3 post terram add. et reliqua F om. ut dicitur FB
 27 mare aquas condiderat E 28 herbarum quoque II 29 om. ac B sydera BMII necessariam E 30 peccora M pecora M*EI apec-
 cora B post bestias om. et F*MEIII animalium E animalia E* 31
 hominum II homini II* regere I protoplaustum MEI protoplastum E*
 pro sanguine II

Glossae TFB] 26 excelsus]. i. deus FB + .i. quasi ualde excelsus B machi-
 nam] .i. materiam .i. massam T .i. in mais no in chuithech B ? F
 armoniam] .i. in immchuibdius (t-imchúibdius B) fil eter (etir B) na dûle (duile B)
 TB + ut dicit Boetius². i. duine o duie et cetera B .i. dulcedinem F 27
 cælum et terram] dicit,³ Oportuit ut terre celestis creatura per caelum
 T^{mg} cælum] .i. inuisibilis omnis creatura T terram] .i. omnis creatura uisibilis
 terra uocatur T .i. pro omni creatura uisibile uel corpus B mare] .i. a maritudine
 dictum uel a meando T .i. sulum scriptura B aquas] marath, Ebraice ;
 maron, Grece ; mare, Latine dicitur ; aquas dicuntur tribulationes sculi uel doctrina
 scibiturae B 28 herbarum]. i. herba quasi serpa, eo quod serpit B germina]
 .i. fructus F uirgultorum]. i. inna caille no inna ruba B arbuseula]. i. na
 fualascacha B siluas pauas t 29 solem]. i. Christum B lunam]. i.
 eclesiam B sidera]. i. iusti B ignem]. i. uindicta uel gratiae spiritus sancti B
 30 bestias]. i. quicquid ore et ungene seuit, bestia dicitur T .i. ferociores seculi, ut
 dicitur, quicquid ore sibit, bestia nominatur B 31 hominem]. i. Adam TB +
 ue Christum B demum]. i. fa deoid B regere]. i. omnia elementa (elimenta B)
 TB + terrena T protoplastum]. i. cetchruta B + .i. protos Grece, primus Latine
 TB + plastus .i. formatus .i. in cet-chruta .i. corpus T plastum Grece, formatum
 Latine dicitur ; uel protoplastum plastum Grece, corpus Latine dicitur B ordine
 F præsagmine]. i. o slog-airchinnecht T Præsagmine .i. o rem thairchetul T^{mg}
 thairchetul B .i. Christi (om. B), no o slog-airchinnecht (aircheinnecht B) T^{mg} B^{mg}
 + .i. o airchinnecht agminis hominum. Præsagmen enim a præsule et agmen com-
 ponitur. Agmen dei slog-airchinnecht eo ro'bai T^{mg} + ar presul oclus agmen ful and
 oclus iss-ed sein ro'boi B + do Adam ut Cic. dicit, Deus cuncta creauit (dicit Cic.
 donauit deus cuncta B) Adam uero ea (om. B) cum (om. B) nominibus (+ ea B)
 nominauit T^{mg} B^{mg} sapientia F

¹ Gen. i. 1.

² Cf. Boet. *de Consol. Phil.* iii. p. 246.

³ Cf. Aug. *de Gen. ad litt. v.* 14.

T] /Is e in titul, De laude dei ab angelis in quarta feria [fol. 12. dicentes, Sanctus sanctus sanctus dominus deus Sabaoth.¹ Is i *ind* argamaint, Quando feci celum et terram collaudauerunt me angeli,² ut in Sapientia Salemonis dicitur.

Factis simul sideribus etheris luminaribus
collaudauerunt angeli factura pro mirabili
immensæ molis dominum opificem celestium
35 preconio laudabile debito et immobile
concentuque egregio grates egerunt domino
amore et arbitrio non naturæ donario

FBMEIPI car. tit. MEIPI 1 om. Is e in titul *sed ins. post* Sabaoth B
he F 2 om. sanctus semel F hi immorro *pro* i F 3 ante quando
ins. ut in Sapientia Salomonis dicitur F quod dicitur in Sapientia Sale-
monis B conlaudauerunt B om. ut dicitur FB
32 sederibus B syderibus MIPI eteris M aetheris E aetheris I 33
conlaudauerunt BMEIPI 34 immense BM inmense EIPI inmensæ I
mobilis II dñi MPI celestium B caelestium MEPI 35 praemonio EI
preconium II laudabili FMEIPI immobili FE inmobili MIPI 36
concentu quae M egraegio I 37 nature B natura M denario II

Glossae TFB] 32 sideribus] .i. planetis F etheris] .i. ind ethiuir T in
etheoir B .i. celestibus F 33 collaudauerunt] .i. me T + i. postquam creati
sunt, angeli (om. B) dixerunt (dicentes B), Sanctus, sanctus, sanctus dominus deus
Sabaoth TB pro mirabili] .i. ar in n-opred ndermair B 34 immensæ] magnæ
F molis] .i. non corporalis molis TB .i. ponderis F opificem] .i. gni-
denmaid .i. opus et faciens TB artificem F 35 praemonio .i. ondurdonail molb-
thaige .i. Sanctus sanctus sanctus dominus deus Sabaoth B .i. annunciatione F
36 concentu] .i. ó'n chocetul (ond airchetul B) erérgna TB .i. cantu F grates] .i.
pro gratias, sed (om. T) causa rithmi (rithimi B) TB egerunt] dederunt F 37
amore] .i. pro TB arbitrio] arbitrium est proprium conatus animi (anime B)
TB nature] .i. ní (om. B) in n-a (om. T) n-aicienud ro'chlannad molad dé; sed in
uoluntate et potestate (postetate B) sua, sicut ostendit ante ubi dicit (dixit B) 'amore
et arbitrio' TB + et dicunt ar connicfatis facere malum mani beth grad dé occu T +
quod dicit Augustinus, natura quæ nec recipit minus nec plus quam quod ab origene
trahit, non inuitus ergo laudante dominum sed ex uoluntate B^{ng}

¹ Isa. vi. 3.² Job xxxviii. 7.

T] De peccato Adæ et de secunda ruina diabuli in seductione Adæ in titul. Is i ind argamaint, Maledictus eris serpens terram comedeleris omnibus diebus uitæ,¹ ut in Genesi dicitur.

- G**rasatis primis duobus seductisque parentibus
secundo ruit zabulus cum suis satilitibus
40 quorum horrore uultuum sonoque uolitantium
consternarentur homines metu territi fragiles
non ualentes carnalibus hæc intueri uisibus
qui nunc ligantur fascibus ergastolorum nexibus

FBMEIIP] car. tit. MEIIP B habet Is e in titul, De peccato Adæ. Is hi immorro ind argamaint quod in Genesi dicitur, Maledictus esse serpens F habet De peccato Adæ is he in titul. Is hi immorro ind argamaint ut in Genessi dicitur, Maledicta serpens comedeleris terram omnibus diebus uitæ tuæ

38 grassatis FMEIIP quae M	39 diabolus MEIIP satellitibus
FMEIIP 40 orrore MEI errore II	quae M 42 hec FBII intuæri I
uissibus BM uisibus M* usibus II	43 ergastolorum FBME ergostultorum II nixibus I

Glossae TFB] 38 grassatis].i. a diabulo TB .i. de F primis duobus].i. Adam et Eua B seductis].i. ab hora conditionis T .i. deceptis F parentibus].i. Adam et Eua T 39 secundo].i. primo de celo ad terram, secundo ad infernum T ruit].i. do'ro'chair diabulus de celo tria n-a chet (im)arbus, secundo de aere tria n-a imarbus tanaise; no ruit pro irruit hic causa rithmi ponitur quasi diceret ro'upair ammus for dia tantum secundo for Adam. Aliter .i. ruit .i. dorochair (ar) thus tre amsigud dé, dorocha(ir) secundo tre amsigud Adaim. Causa secundæ p(erditionis) diabuli innister; aim tuitim doberar hic for in pein doratad for demon tre amsigud primorum duorum parentum a haithle na pene doratad air prius tre amsigud de T^{mg} zabulus].i. diabulus TF .i. focul greda deconsiliarius interpretatur, uel infirmus iar gennaith; no comad do'n focul as diabulus do'gnethea zabulus tria. z. a. d. tria thescad B cum].i. cum malis suis factoribus T satilitibus] satilis a satis uilis T .i. custoditoribus F 40 quorum].i. demoniorum TB ? F uolitantium] uel demonum uel ferarum T .i. demoniorum B 41 consternarentur].i. no'failgitsis T na falgitis, quia inuisibiles sunt demons B fragiles].i. fragilis dicitur (dicit B) eo quod facile frangi potest TB 42 non uientes].i. na failsgitis B ? F hec].i. agmina diabulica (diabulistica uel carcereta et B) uolitania TB 43 qui].i. satiles T fascibus] oclus in n-a ngrinnib oclus inn-a comnib amal grinni acsi cenglaither cech comond dib i n-a luc sain-gnusta amal grinni T^{mg} .i. inn-a grinnib .i. i n-a coimnib amail grinne .i. cach comond dib i n-a luc saingnusta amail grinne B ? F ergastolorum].i. na riag-carcar no inna ignim-carcar; ergastulum enim opus ex longum interpretatur T .i. carcerum F

¹ Gen. iii. 14.

T] De ictione diabuli ex unitate angelorum in titul. Is i immorro
ind argamaint quod dicitur in Genesi, Maledicte serpens; et in
euangelio dicitur, Uade retro Satanás,¹ et, Non temptabis dominum
deum tuum,² et, Illi soli seruies.³

Hic sublatus e medio deiectus est a domino
45 cuius aeris spatium constipatur satilitum
globo inuisibilium turbido perduellum
ne malis exemplaribus imbuti ac sceleribus
nullis unquam tegentibus septis ac parietibus
fornicarentur homines palam omnium oculis

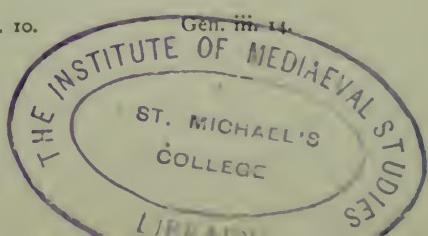
FBMEIP] car. tit. MEIP 1 *prefix.* Is he in titul B de deictione
diaboli F post angelorum add is he F om. in titul B hi FB 2 om.
quod . . . euangelio dicitur B 3 om. et B 2 post argamaint F
habet ut in Genessi dicitur, Maledicta serpens comedet terram omnibus
diebus uitae tuae⁴; et ut in euangelio dictus, Uade retro satanas om. reliqua. F
44 remedio M deiectus B 45 eris Maeris M* spacium M satellitum
MEIP 46 turrido M* turpitude M* 47 inbuti EIIP hac ME
48 umquam FMEIP unquam F* 49 homnium M

Glossae TFBME] 44 Hic ostenditur liquido quod maligni spiritus sumptis aereis
corporibus ostendebant hominibus qualiter perishonam gererent esse mixtia ueri (?) M^{ing}
hic]. i. diabulus TB diabolus M sublatus] i. a praesentia (conspectu B) dei uel ex
unitate fratrum (om B) TB remedio] bonorum angelorum M deiectus] i.
ro-tascrad T est] et M 45 eius] i. diabuli B huius M constipatur] i. dilitat
no B + litar TB i. repletus F densatur M satilitum] i. na n-amus TB milit M
46 globo] i. o chuairet no o budit B societate M perduellum] conduellum T +
. i. inna nde-chathach (dechath B) i. inter se (seipso B) inuicem semper no cath
contra deum et homines duellum (om. T) i. quasi duobus bellis bellatorum quia
duellis (bellis B) bellum interpretatur TB + uel hostis ut Cic. dicit B + aliter
perduellum i. naimtiuda (namtide quia fit B) perduellis inimicus TB . . . ? F
est diuisionem M bellum uel pugna E duellum ideo . sunt p.t. tes . una cum
arma E^{mg} 47 malis] i. demonum T exemplaribus] i. o na engrafib T
. i. o éngraphib demonum B imbuti] i. homines T fortchi B sceleribus] peccatis E
48 septis] i. sepes lignorum dicitur, paries autem lapidum T i. septus a quo septis est
semper labidum est, septus autem lignorum i. custodias angelicas et uirtutes Christi
significat B circumdatis M 49 fornicarentur] i. perdirentur uel (om. B) pecca-
rent (om. B) pro omni peccato fornicatio ponitur hic (om. T) TB + i. quia non
uelarent homines peccata sua si uiderentur B oculis] in M i.
quia . . . homines peccata homines a de . . si uiderent eos
. . ro'cheilte demna inib ar ni sailtsaitis . . . ma rofog . . . dib T^{mg}

1 Mt. iv. 10.

2 Mt. iv. 7.

3 Mt. iv. 10.



T] De eo quod uehunt nubes aquas ad cælum, iss-e in titul. Iss-ind argamaint, ut Dauid dicit, Educens nubes ab extremo terræ, et alibi dicit, Qui producit uentos de tesauris suis.¹

- 50 Inuehunt nubes pontias ex fontibus brumalias
tribus profundioribus occiani dodrantibus
maris cæli climatibus ceruleis turbinibus
profuturas segitibus uiniis et germinibus
agitatae flaminibus tesauris emergentibus
55 quique paludes marinas euacuant reciproc(as)

FMEIΠ] car. tit. MEIΠ	I prefix. Is he in titul F	2 dicit
Dauid F		
50 inueunt M brunalias II	51 ociani F oliani E oceani E*IΠ hocea	
nidodrantibus M	52 malis II celi FM caelis E clematibus EI climatibus	
E* cheruleis MIΠ ceruleis II*	53 segetibus MIΠ uineis FMEIΠ ger-	
germanibus E germinibus E*	54 agitate MEIΠ thessauris F tensauris E	
thesauris E*IΠ	55 quaeque E plaludes M paludes M* plaudes I	

Glossae TFM] 50 inuehunt]. i. conocabat no imarchurit T portant F boni angelii portant M pontias]. i. inna liru T maris magni M . . . ? F brumalias]. i. bruma a breui motu solis in eo ; is aire . . . man sech ar immud usce ; (bru)ma cdax uel edacitas interpretatur T . i. non uernales M 51 tribus]. iii. dodair . . . hic . i. tri dodair dinmallraighe . i. na tri lana . . da equinoc *ocus* in grian samluid ; is dodar uari fri hinmallugud cach lai *ocus* leth n-uinga, ut Beda dicit,² acht foracaib in lethnuinga causa rithmi ; no is ar sechim Pilip fodera a facbail. Profundiores autem na hi se, ar is mo linait na hinbera *ocus* na tire *ocus* is mode berait niuil usce cueu . . . ar each fedamain maris *ocus* mare . i. ar each muir-gabuile dothæt fo thir . Quique paludes . i. muire co teilcet uadib cat in tan asathbil . quique . i. tesauri . i. sechis na gaetha ferus . . . na gathlaige T^{mg} profundioribus] locis M dodrantibus] a ministrantibus M ? F 52 climatibus] . i. o ardaib T lateribus M ceruleis] . i. o na tonnaib dub-glassaib no o na hathchaib dub-glassaib T 53 profuturas]. i. inna hi tarmnigfit T ? F segetibus]. i. bonis hominibus T uiniis]. i. iustis T germinibus]. i. uilibus hominibus T ? F 54 agitate] ? F flaminibus]. i. uentis T uentuosis M emergentibus]. i. exaltantibus T 55 quique]. i. uenti T ? F paludes]. i. profundiores fontes uel tesauri . i. ad nullus uentorum qui sunt in tesauris T euacuant] et ipse nubes M reciprocas]. i. na had . . . in athb . . T iteratas M ? F

1 Ps. cxxxiv. 7.

² Baeda de temp. rat. iv.

T] /De intolerabile pena peccatorum in inferno, in titul. [fol. 12b.
Is i ind argamaint, quod Iob dicit, Ecce gigantes gemunt sub aquis.¹

- K**aduca ac tirannica mundique momentania
regum presenti gloria nutu dei deposita
ecce gigantes gemere sub aquis magno ulcere
comprobantur incendio aduri ac suplicio
60 Cocitique Carubdibus strangulati turgentibus
Scillis obtecti fluctibus eliduntur et scropibus

FMEIΠ] car. tit. MEIΠ i p̄fix. Is he in titul F infinito pro in
inferno F om. in titul is i ind F argumentum est ut in libro Iob dicitur,
Ecce et rel. F

56 tirannica M tirannica M*tyrannica EΠ momentanea FMEIΠ 57
presenti ME presentis M*E* præsenti I deposita FMEIΠ 58 gig-
nantes E gygantes I magno om. Π 59 conprobantur MΕΙΠ suppicio
FΜΠ 60 concitique E ante Cocitique M habet fluuius inferni caribdi-
bus MΙΙ carybdibus E strangulamter gentibus Π 61 cillis E cellis E*
scrupibus M crupibus EΙΠ

Glossae TFM] 56 Sicut gigantes sub diluuiio gemere propter crudelem fortitudi-
nem quam habuerant, sic reges huius seculi pro iniusticia sua ac superbia et oppressi-
onibus pauperum proicentur in infernum M^{mg} tirannica] crudelis M momen-
tania]. i. in momentu temporis T fugitive M 57 nutu] ? F
dei deposita]. in deo iudici iceret (?) M 58 gigantes]. i. potentes in inferno T
. . . airdibaida slebe Ethnae T^{mg} ipsi reges quasi M ? F gemere]
suspirare M sub aquis]. i. sub undis penarum i. poena intolerabili T 59
conprobantur]. i. in scripture T ? F aduri]. i. co loisciter T . .
. . . ? F suppicio]. i. pena F 60 Cociti]. i. lethi iffirn T agitate M
nomen fluuii F Cocitus. i. nomen quarti fluminis inferni. (Quatuor) flumina infernus
tenet, id est, Cocitus, absque gaudio interpretatur; Strix. i. (tristitia) interpretatur;
Flegiton flammeus interpretatur; et Achiron. uel. iiii. nomina unius fluminis T^{mg}
Carubdibus]. i. ó na soeb-choraib trom . ait . . ar met a ansaid in
tsceb-choré intamlraigther do s̄eb-chorib Cociti oēus is . . thárcud do for iffernd T
Carubdibus turgentibus. i. o na carcib cruachdaib no garbaib no bruthachaib no o na
s̄eb-chorib borrfadaigit T^{mg} molissima M strangulati] que digluttit naues M . i.
retenti T Strangulati. i. retenti. i. techtaí de scillis . i. is é scel foraitmentar hic.
Scilla filia Porci adamata est a Glauco deo maris, quod displicuit Circe felice solis.
Sciens autem Circe fontem ad quem Scilla quotidie ueniebat uenesicia fecit. . . .
Postquam uenit Scilla ad illum (ut) lauaret manus fontem, (con)uersa est statim in be-
luam marinam et noluit ad homines uenire propter formam suam proiecit se in mare.
Uidens mater Carubdis filiam suam Scillam in mare nantem, exiit in mare ut teneret
cam, sed non potuit, et frequenter (uen)titis asfligebant, ut seruit fabulæ. Uidens
Neptunus quod in mare mittit tridentem in mare et statuit eas in
scopulos et fixit Scillam in Sicilia et Carubdim in Italia continuus et uix nauigare
possunt inter eas sine periculo T^{mg} turgentibus] inflatis M 61 scillis] saxis
M fluctibus]. i. ó na tonnaib scilleedaib. i. o thonnaib in ts̄eb-choré dianid
ainm Scilla et in Sicilia est, oēus ar meit dana a ansaid beos . . . T scrupibus]
rupibus M ? F

T] In titul, de moderatione pluuiæ uenientis ex ligatis aquis nubibus ne pariter fluant. Is i immorro (ind argamaint) quod Iob dicit, Qui suspendit aquas in nubibus ne pariter fluant deorsum.¹

Ligatas aquas nubibus frequenter crebrat dominus
ut ne erumpant protinus simul ruptis obiicibus
quarum uberioribus uenis uelut uberibus
65 pedetemtim natantibus telli per tractus istius
gellidis ac feruentibus diuersis in temporibus
unquam influunt flumina nunquam deficiens

De fundamento terræ et de abiso, is e in titul. Is i immorro ind argamaint, quod Iob dicit, Qui suspendit terram super nihilum.² Et alibi dicit, Molis mundi uirtute dei continetur.³ Et in Psalmo, Qui fundasti terram super stabilitatem suam.⁴

Magni dei uirtutibus appenditur dialibus
globus terræ et circulus abyssi magnæ inditus
70 suffultu dei iduma omnipotentis ualida
columnis uelut uectibus eundem sustentantibus
promontoriis et rupibus solis fundaminibus
uelut quibusdam bassibus firmatis immobilibus

FMEIPI car. tit. MEIII 1 præfix. Is he F 2 ut in libro Iob
dicitur F pro Is i . . . dicit 3 om. deorsum F

62 nudibus II crebat M crebrat M* celebrat II 63 obicibus MEI
opicibus II 64 uelud I 65 pedetemtim F peditentim MII pede-
tentim EI pedetenptim E* pro E tracti II 66 gelidis T*FMEIPI 67
influant II numquam MEIII usquam T*F unquam F*

1 præfix. Is he in titul F el om. post abiso Argumentum est quod
dicitur in libro Iob F pro . . . Is i . . . dicit 3 Et ut in
eodem alibi dicitur Moles F

68 dealibus MEIII 69 terre M terri II circulus M circulis M*
abisso M abyso E abyso III magno F magne F*MII 70 suffulta F
idama MEIII 71 columpnis F uelud MI om. eundem II susten-
tibus II 72 promontoris MEI promuncotoris E* solidis FMEIPI 73
uelud I basibus MEIII immobilibus MII immolibus E

Glossae TF] 62 crebat]. i. sithlaid T 63 erumpant] frangerent F
simul]. i. an ata mbristi na fritecoirsi no an ata faillsigthe na fritecoirse .i. ruptis ligationi-
bus quibus quodam modo nubibus aqua . . . T ruptis] fractis F 64 qua-
rum]. i. nubium T uberioribus]. i. pro uberibus hic, causa rhythmi T 65 pede-
temtim]. i. paulatim .i. in chos-imthechtaib T paum F natantibus]. i. aquis T
telli] Tellus, telli, secundæ declinationis, ut Augustinus dicit⁵ et masculini generis :
et potest dici tellus . . . et feminini generis, hæc et hoc tellus, telluris T terræ F per
tractus]. i. tre fithisi T istius] maith and ondi i. sithbe no erchor
. . . est quicquid . . . Tmg 66 gelidis]. i. hiems et uer T ucnis F
feruentibus]. i. testas et autumnus T uenis F 67 usquam]. i. ubique T
unquam F influunt]. i. toiprinnit T deficientia] eo quod ex ea tolluntur
. . . T . . . ? F 68 appenditur] astaitir T dialibus]. i.
diuinis . diuinus secundum ueteres . . . no combad . . . choir ann . .
. . . T 69 circulus]. i. ind abis mór i'n ro inclannad dlidet circuil T 70
iduma]. i. manu ; iduma Ebriece, cirus Grece, manus Latine ualida]. i. forti T
72 promontoriis]. i. o arusaib T solis] solidis Tmg a man. post.

¹ Iob xxvi. 8.

² Iob xxvi. 7.

³ ?

⁴ Ps. ciii. 5.

⁵ Cf. Aug. de Civit. Dei vii. 23.

T] De inferno in imis posito in corde terræ et penis eius et loco, is e in titul. Is i ind argamaint, Eruisti animam meam ex inferno inferiore¹; ut in euangelio dicitur, Sepultus est diues in inferno.² Et alibi, Ite maledicti in æternum ignem.³ Et alibi, Uermis eorum 5 non moritur et ignis eius non exting(uitur).⁴

Nulli uidetur dubium in imis esse infernum
75 ubi habentur tenebre uermes ac diræ bestiæ
ubi ignis solphorius ardens flammis edacibus
ubi rugitus hominum fletus ac stridor dentium
ubi Gehennæ gemitus terribilis et antiquus
ubi ardor flammaticus sitis famisque horridus,

F] /De incolis inferni qui uel rubore flectunt in nomine domini. Argumentum ut in Apocalipsi dicitur, Donauit illi nomen quod est super omne nomen, ut dicitur, In nomine domini omne genu celestium et terrestrium et infernorum flectitur.⁵ Et ut in eodem, 5 Uidi librum in dextra sedentis super thronum scriptum intus et foris, signatum septem sigillis.⁶ Et ut alibi in eodem, Uidi librum in dextra eius quem nemo in caelo in terra neque subtus terram possit soluere nisi leo de tribu Iudæ.⁷

80 Orbem infra ut legimus incolas esse nouimus
quorum genu precario frequenter flectit domino
quibusque impossibile librum scriptum reuoluere
obsignatum signaculis septem de Christo monitis
quem idem resignauerat postquam uictor extiterat
85 explens sui presagmina aduentus prophetalia

FMEIΠ] car. tit. MEIΠ i præfix. is he in titul et om. post loco F poenis F 2 Argumentum ut in Psalmo dicitur et F pro Is i ind argamaint
4 om. diues F ignem æternum F 5 om. eius F

74 uidentur Π 75 ubi om. Π tenebrae ME et pro ac MEIΠ dire M
76 sulphureus F sulphoreus E sulphureus MΙΠ ac dacibus I aedacibus Π
77 om. hominum . . gemitus Π et pro ac MEI 78 Gehenne E anticus M 79 famisquae M orridus MΙ 81 genus MΙΠ praecario MΙ
fraequenter flecti M 82 impossibile MEIΠ 83 Christi MΙΠ
84 signauerat I 85 explen ME explens M*E* praesagmina MΕΠ
præsagmina I atuentus profetalia M

Glossæ T] 74 dubium] Dubium quasi duuum, incertus duarum uiarum⁸ T^{mg}
in imis], i. in profundis terre T internum] Infernus dicitur quia infra sit; sicut
in medio animalis cor, ita infernus in medio terre est⁹ T 75 tenebrae]. i.
tenebrae dictæ sunt quia tenent umbras T

¹ Ps. lxxxv. 13.

² Lc. xvi. 22.

³ Mt. xxv. 41.

⁴ Mc. ix. 47.

⁵ Phil. ii. 9, 10.

⁶ Apoc. v. 1.

⁷ Apoc. v. 4, 5.

⁸ Isid. Etym. x. 77.

⁹ Ibid. xiv. 9.

F] De paradiso Adæ, id est, de loco diliciarum. Argumentum ut in Genessi dicitur, Plantauerat paradissum uoluptatis a principio.¹ Et in Apocalipsi dicitur, Dabo ei manducare de ligno quinto quod est in paradiso dei mei.² Et iterum in Apocalipsi, Ex utraque parte fluminis lignum uitæ afferens duodecim fructus per singulos menses, et folia ligni in curationem gentium.³

Plantatum a prohemio paradisum a domino
legimus in primordio Genesis nobilissimo
cuius ex fonte flumina quatuor sunt manantia
cuius et tua florido lignum uitæ est medio
90 cuius non cadunt folia gentibus salutifera
cuius inenarrabiles diliciae ac fertiles

De ascensione Moysi ad dominum in montem Sinai, is he in titul. Is hi immorro ind argamaint, quod in lege dicitur, Moyses ascendit et descendit gloria eius super montem Sinai.⁴ Uel is he in titul coir so, De mirabilibus gloriæ aduentus domini in montem. Is hi immorro 5 in chanoin, Facta sunt tonitrua et uoces et folgora et terre motus.⁵

Quis ad condictum domini montem conscendit Sinai,
quis audiuit tonitrua supra modum sonantia
quis clangorem perstrepere inormitatis bucinae
95 quis quoque uidit fulgora in giro coruscantia
quis lampades et iacula saxaque collidentia
preter Israhelitici Moysen iudicem populi

De die iudicii et nominibus eius, is he in titul. Is hi immorro ind argamaint, quod Suffonias dicit, Iuxta est dies domini magnus et uelox nimis ; dies illa, dies iræ, et furoris et angustiæ ; dies calamitatis et miseriæ ; dies tenebrarum et caliginis ; dies nebulæ et turbinis ; 5 dies tubæ et clangoris.⁶

Regis regum rectissimi prope est dies domini
dies iræ et uindictæ tenebrarum et nebulæ
100 diesque mirabilem tonitruorum fortium
dies quoque angustiæ meroris ac tristitiæ
in quo cessabit mulierum amor ac desiderium
hominumque contentio mundi huius et cupido

MEIIP] car. tit. MEIIP	86 prohemio MI premio E proemio E*	
paradysum MEIIP	87 Genesis MEIIP	88 quattuor MEIIP
89 etiam pro et tua MEIIP uite II in pro est MEIIP	91 ininNarrabilis E	
diliciae E deliciae I deliciae M delitiæ II	92 condictam MEIIP consedit E	
synai II	93 ultra pro supra MEIIP	94 perstrepere M bucinæ ME
95 figura M fulgora M* gyro EIIP coruscantia II	96 lampadas II	
confidentia MEIIP	97 praeter MII præter I preter Moysen Moysen E	
99 ire M uindictæ M nebulae M	102 cessauit amor mulierum II	

¹ Gen. ii. 8.

² Apoc. ii. 7.

⁵ Apoc. xvi. 18.

³ Apoc. xxii. 2.

⁶ Soph. i. 16.

⁴ Exod. xxiv. 15, 16.

F] De tremibunda presentia dei in die iudicii. Argumentum uero ut apostolus dicit in secunda Epistola ad Corintheos, Oportet nos omnes stare ante tribunal Christi, ut refferet unusquisque propria sui corporis prout gessit, siue bonum siue malum.¹ Et ut in euangelio 5 dicitur, Filius hominis uenturus est in gloria sua ; tunc reddet unicuique secundum opera sua.²

Stantes erimus pauidi ante tribunal domini
105 reddemusque de omnibus rationem effectibus
uidentes quoque posita ante obtutus crimina
librosque conscientiae patefactos in facie
in fletus amarissimos ac singultus erumpemus
subtracta necessaria operandi materia

De resurrectione prolis Adæ. Argumentum ut est in Apocalipsi, Ipse dominus in iusu in uoce archangeli in tuba dei descendet de celo.³ Et iterum, In diebus uocis septimi angeli, cum ceperit tuba canere, consummabitur misterium dei.⁴

110 **T**uba primi archangeli strepente admirabili
erumpent munitissima claustra ac poliandria
mundi presentis frigora hominum liquefientia
undique conglobantibus ad compagines ossibus
animabus ethrialibus eisdem obeuntibus
115 rursumque redeuntibus debitibus mansionibus

De tribus sideribus igneis Christum significantibus. Argumentum uero est ut in libro Iob dicitur, Qui fecit Oriona et interiora Austri.⁵ Nunquid luciferum et uesperam in tempora certa constituisti.⁶

Uagatur ex climactere Orion celi cardine
derelicto Uirgilio astrorum splendidissimo
per metas tithis ignoti orientalis circuli
girans certis ambagibus redit priscis redditibus
120 oriens post biennium uesperugo in uesperum
sumpta in prolesmatibus tropicis intellectibus

MEΙΠ] car. tit. **MEΙΠ** 105 affectibus **ΜΕΠ** adfectibus I 107
faciae E facie E* 108 amarissimus E amarissimos E* aerumpemus I
110 strepenti II 112 frigola F* **ΜΕΙΠ** lucescentia MI luciscentia E
lacescentia II 113 compagines MI compagine E 114 etralibus EI
et ratibus M ateralibus II obuantibus **ΜΙΠΕ*** obiantibus E 116
caeli ME cardinae E 117 splendens imo antrorum E astrorum
plendens E* splendiensimo I splendifissimo I* 118 tethis MI titis E
thetis II 119 gyrans EI peditibus II 121 problematibus MII
prolesmatibus E

¹ 2 Cor. v. 10.² Mt. xvi. 27.⁵ Iob ix. 9.³ 1 Thess. iv. 15.⁶ Iob xxxviii. 32.⁴ Apost. x. 7.

F] De die iudicii et de prefulgente ligno crucis. Argumentum uero est ut in Apocalipsi dicitur, Abscondent se in speloncis et petris montium, et tunc dicent montibus, super nos cadite.¹ Et in Euangeli, Statim post turbationem dierum illorum sol obscurabitur et luna 5 non dahit lumen suum, et stellæ cadent de celo.²

Xristo de celis domino descendente celsissimo
prefulgebit clarissimum signum crucis et uexillum
tectisque luminaribus duobus principalibus
125 cadent in terram sidera ut fructus de fculnea
eritque mundi spatium ut fornacis incendium
tunc in montium specubus abscondent se exercitus

T] /De laude dei ab angelis in titul. Is i immorro ind [fol. 13
argamaint atberar in Apocolipsi, In circuitu troni uidi sedes .xxiiii.
seniores sedentes in ueste alba et capitibus eorum corona aurea uidi.³

Ymnorum cantionibus sedulo tinnientibus
tropodis sanctis milibus angelorum uernantibus
130 quatuorque plenissimis animalibus oculis
cum uiginti felicibus quatuor senioribus
coronas admittentibus agni dei sub pedibus
laudatur tribus uicibus trinitas æternalibus

MEIPI] car. tit. MEIPI 122 celissimo II 123 præfulgebit MI præ-
fulgebat E uixillum E 125 sydera II 126 spacium II 127
moncium II absconderit II

car. tit. MEIPI i domini pro dei F om. in titul F pro Is i . . .
Apocalipsi F habet Argumentum uero est ut in Apocalipsi dicitur 2
throni F om. uidi sedes F 3 cornua F

FMEIPI] 128 canionibus II* timentibus M tinnientibus M*II 129
tripodiis F tripudis M trip dus E tripudiis I tripidis II 130 quatuorque
MEI 131 uiginti F quattuor MEI 132 atmitentibus M admitten-
tibus E 133 eternalibus II

Glossae T] 128 tinnientibus] i. ambinniget na cantana T 129 uernanti-
bus] i. immenicnigetis uile T 130 animalibus] i. euangelistis T 131
uiginti] i. cum .xii. patriarchis et .xii. profetis, uel cum .xii. profetis et .xii. apostolis,
uel figura .ivii. euangelistarum cum .xxiiii. libris ueteris legis T

T] De uestione impiorum nolentes Christum credere. et de gaudio iustorum, in titul. Is si immorro ind argamaint quod dicitur in Apocolipsi, (Terribi)lis ignis consumet (aduersarios).¹ Et alibi dicit apostolus, Mansiones multæ sunt apud patrem, et Christus dicit, In 5 domu patris mei multæ mansiones sunt.²

Zelus ignis furibundus consumet aduersarios
135 nolentes Christum credere deo a patre uenisse
nos uero euolabimus obuiam ei protinus
et sic cum ipso erimus³ in diuersis ordinibus
dignitatum pro meritis præmiorum perpetuis
permansuri in gloria a seculis in gloria

Quis potest deo placere nouissimo in tempore
uariatis insignibus ueritatis ordinibus
exceptis contemptoribus mundi præsentis istius

Deum patrem ingenitum cæli ac terræ dominum
5 ab eodemque filium sæcula ante primogenitum
deumque spiritum sanctum uerum unum altissimum
inuoco ut auxilium mihi oportunissimum
minimo præstet omnium sibi deseruentium
quem angelorum milibus consociabit dominus

FMEII] car. tit. MEII 1 uastatione *pro* uestione F nolent:um F 2
pro in titul quod F habet argumentum ut 4 et ut apostolus
dicit F 4 ut Christus in euangelio *pro* Christus dicit F domo F

134 furibundos II cosumet M aduersarius I 135 a deo E* 136
eius *pro* ei II 137 eo *pro* ipso II 138 dignitatem MEII 139 secula
pro gloria FMEII

1 om. deo F vv. 3-9 om. MEII 2 + deo gratias II 5 secula F
om. primo F 9 consociauit F

Glossae T] 134 consumet]. i. uindicta a deo patre T aduersarios]. i. ueriti
dei T 130 nos]. i. genus humanum T euolabimus]. i. in die iudicii T
obuiam]. i. in aera T protinus]. i. in ictu oculi⁴ T 137 cum ipso]. i.
erunt sancti cum Christo post iud.cium T in diuersis]. i. ut dicitur, Red(det uni-
cuique) secundum opus suum⁵ T 139 in gloria]. i. in regno T seculis]. i.
præsentibus T in gloria]. i. infinita T

1 quis] . . . interroga . . . T^{erg} nouissimo]. i. in fine mundi T
5 primogenitum] uel progenitum T 9 angelorum]. i. is angeli
in celo T

¹ Hebr. x. 27.² Jn. xiv. 3.³ Cf. 1 Thess. iv. 17.⁵ Mt. xvi. 27.⁴ 1 Cor. xv. 52.

[NOTAE.]

T] fol. 11b *in sup. marg.*

. obponitur illis . cur anima paruuli, quæ non propagatur, ut caro, cum carne originalis (pecc)ati tenetur consortio? deus nunquid iniustus est, ut cum carne mittat animam (in ignem æternum, quæ) cum carne non habet commune peccatum? Et hoc cum illis obponitur, omnino (deficiunt). At illi possunt in paruulis iustum dei iudicium firmare, ut commune habeant peccatum originale, sicut commune uendicant utriusque propagationem obmutescunt. Animam quippe humanam certum est in ipso conditionis suæ munere percipise . sic necesse est ut corpus (in quo hic) uixerit, in resurrectione recipiat . Quisque ergo dicat animata semina profluxise, siue illa quæ concipiuntur, siue quæ nocturna ilusione funduntur? Quod omnis sapiens uidet quam obsordum et a ratione omnibus modis alienum.¹

T] fol. 12 *in sup. marg.*

. . . pauper et . . . pauper diues lex enim uno uerbo completur, id est, diliges proximum . . . plenitudo legis caritas est . Gregorius . caritas alieni laboris nostra facit: in Abel, per sacrificium gratia; in Noe per diluuium secura; in Abraam, perigrinatione fidelissima; in Moysi inter i[n]jiu[r]ias lætissima; in Dauid, in tribulationibus mansuetissima,² et reliqua sanguine humano pulluta fuerat nec ad sepulturam fuerat aperta par erat . . . uirginis erat a filio uinceretur

T] fol. 12b *in sup. marg.* . . . flu
 exeunt sabbato et extra ciuitatem iuxta . . . exire non licet longius; quomodo ergo hoc tempore tempore quo liberos nos ab his impedimentis dei auxilium . Augustinus aliter . . . ne in tristitia aut lætitia rerum temporaliū quis illam . Gregorius aliter . id est ne (fi)niatur fructus nostri operis cum sine temporis . . . hoc . . sabbato tempus hoc dicitur de castitate

T] fol. 13 *in sup. marg.*

. . fu)erit formido consumpta, quædam iam de præsumptione ueniæ se)curitas nascitur, et in amore celestium gaudiorum (animus inflammatur): et qui prius flebat ne duceretur ad supplicium, postmodum uisionis dei æterna metuebat³

F] fol. 2 *in inf. marg.*

Ex libris de conuentu de Dunnagall

¹ Isid. *Diff.* ii. 30, 106, 107.² Cf. *Leabhar Breac*. fol. 68a.³ Hrab. Maur. *in Ios.* lib. iii. c. 6.

F] fol. 3 *in inf. marg.*

Beandacht o Domnall mac Dabog mic Mael-tuili lesin leabhar-sa ; *ocus* as e Colam Cille do-cuir re leghes iat fein a cath Cuil-dremne ; *ocus* o Mael-tuili mac Maela-fith . . . atait clann mic Mael-tuili i. ar slicht Neil Nain-gialaigh. Finit.

B] fol. 237a *in inf. marg.*

Geib in Altus co basecht
na dam cert do d̄man dur
ni's·fil gal̄ar isin bith
na cith na cuirfe for cul.

B] fol. 238b *in inf. marg.*

Fuil trini,
na dlegair do bocht Dé bi
dimm̄da d'a bethaid cipe
cesacht *ocus* áibeile.

[PRAEFATIO IN HYMNUM IN TE CHRISTE.]

T] In te Christe. Colum Cille doronai in n-immon-sa ; tre rithim (do)ron(ai), *ocus* se sillaba dec in cech line. Atberat (*im-morro*) fairenn (aile) co nach e Colum Cille etir doronai, *acht* ota 'Christus Redemptor' usque 'Christus crucem,' *ocus* is aire multi illam partem. Locus Hi ; tempus Aeda meic Ainmirech ; causa, ar laiget ro-thaithmet in trinoit isind 'Altus,' *ocus* is *ed* on roinchrech Gregoir im Colum Cille

F] In te Christe. Colum Cille dorigne in n-immon-sa, tria rithim n-oscarda ; *ocus* is aire doronai, ar is bec ro-thaithmet Trinitatem isin molad remond, ar isbert Griguir ba dech do moltaib man-bad sein.

[HYMNUS S. COLUMBAE IN TE CHRISTE.]

T] **I**N te Christe credentium miserearis omnium
tu es deus in sæcula sæculorum in gloria
Deus in adiutorium intende laborantium
ad dolorum remedium festina in auxilium
5 Deus pater credentium deus uita uiuentium
/Deus deorum omnium deus uirtus uirtutium [fo. 13b.]
Deus formator omnium deus et iudex iudicum
Deus et princeps principum elimentorum omnium
Deus opis eximiæ celestis Hierusolimæ
10 Deus rex regni in gloria deus ipse uiuentium

F] 1 miseriaris 2 secula seculorum 10 ipsi

Glossa T] 9 eximiæ] i.e. excelsa a man. post.

- T] Deus æterni luminis deus inenarrabilis
 Deus altus amabilis deus inestimabilis
 Deus largus longanimis deus doctor docibilis
 Deus qui facit omnia noua cuncta et uetera
- 15 Dei patris in nomine filique sui prospere
 sancti spiritus utique recto uado itenere
 Christus redemptor gentium Christus amator uirginum
 Christus fons sapientum Christus fides credentium
 Christus lorica militum Christus creator omnium
- 20 Christus salus uiuentium et uita morientium
 coronauit exercitum nostrum cum turba martirum
 Christus crucem ascenderat Christus mundum salua-
 uerat
 Christus et nos redemeret Christus pro nobis passus
 est
 Christus infernum penetrat Christus cælum ascenderat
- 25 Christus cum deo sederat ubi nunquam defuerat
 Gloria hæc est altissimo deo patri ingenito
 honor ac summo filio unico unigenito
 Spirituique obtimo sancto perfecto sedulo
 amen fiat perpetua in sempiterna sæcula
- 30 In te Christe credentium
- Protegat nos altissimus de suis sanctis sedibus
 dum sibi ymnos canimus decim statutis uicibus
 sitque nobis propitius diebus atque noctibus

F] 15 filiique 16 itinere 21 martyrum 23 redimerat
 24 om. hæc linea 28 optimo 30 om. credentium

Glossa T] 2 decim] deich trátha do'chelebrad Colum Cille ut ferunt, *ocus is do*
stair Eoin Cassian ruc som sein¹ T^{ms}

¹ Cf. Cassian. *Instit.* iii. 3, 4.

[NOTA.]

T] fol. 13b *in sup. marg.*

uel alterius . . .
 dixit pater suus, quid habes . . . respondit . . . terram australem et arentem dedisti mi(hi) iunge et irriguam¹. Dedit ei pater . . . et irriguum inferius. Axa quippe super asinam sedet cum irratio(nalibus) . . . motibus anima præsidet et reliqua; irriguum quippe superius anima cum sese . . . regni desiderio afflitit; irriguum uero inferius accipit cum (indi)gentibus possesa tribuere, ardorem fidei sed adhuc (gratiam) lacrimarum non habent²

Glossa T] 3 pater] i.e. deus

¹ Ios xv. 19.² Hraban. Maur. in Ios. lib. iii. c. 6.

[PRAEFATIO IN HYMNUM *NOLI PATER.*]

T] Noli pater. Colum Cille fecit hunc ymnum eodem modo ut "In te Christe." Locus dorus disirt Dairi Chalcaig ; tempus idem Æda meic Ainmerecn ; causa, Colum Cille aliquando uenit ad collocium regis co Daire co ro'edprad in port do *co n-airliud*. Opais iarum Colum Cille in port, quia prohibuit Mobi imme accipere mundum co c(lo)ad a éc. In tan iarum tanic Colum Cille co dorus in bale, is ann-sein dorala triar do muintir Mobí do, *ocus cris/* Mobí occu, et dixerunt [fol. 14 "mortuus est Mobí," et dixit Colum Cille :

10 Cris Mobí
 ni ro'iadaid im lua,
 sech ni ro'oslaicced ria sáith,
 ni ro'dunad im gua.

Luid Colum Cille for culu cosin ríg, et dixit regi, "in n-ed-pairt tucais-[s]iu dam-sa i mbúaruc, tuc dam nunc." "Dober-thar," ar in rí. Loiscther trá in baile coso-neoch bái and uile. "Espach sein," ol in rí, "ar mani loiscethe, ni biad tacha broit na biid ann co brath." "Biaid immorro ann o-šein immach," ar se, "intí bias ann, ni bia aidche troiscthe." 20 Tarmairt tra in tene ar a met loscud in daire uile, conid ar a anacui in daire dorónad in t-immon-sa. *No* is lathe bratha dorat di-a aire, *no* tene feile Eoin, *ocus canair fri* cech tenid *ocus* fri cech torann o-šein ille ; *ocus* cip e gabas fo lige *ocus* fo érge, no'n'anaig ar thenid iigellan, *ocus* angid in nonbur is 25 ail di(-a) mu(intir)

F] Colum Cille doronai hunc ymnum, tria rithim n-oscarda ; i nDaire Chalgaig doronad, ut quidam dicunt. *No* is lathe Bratha dorat di-a oeid, *no* tene na fele Eoin ; *no* is do anocol in daire dia ro'losced te(ne toraind) in baile iar n-a tabairt do Æd macc Ainmirech, co 5 ro'thrial in tene loscud . . . , conid aire-sin dorigned in t-im-mun-sa. *Ocus* canair fri each toraind ; *ocus* gib e gabas fo lige *ocus* fo ergæ, no'soerand ar each tenid, *ocus* no'soerand ar thenid gelain, *ocus* in nonbur as ansu leis di-a muintir.

[HYMNUS S. COLUMBAE *NOLI PATER.*]

T] **N**Oli pater indulgere tonitrua cum fulgore
 ac frangamur formidine huius atque uridine
 Te timemus terribilem nullum credentes similem
 te cuncta canunt carmina angelorum per agmina
 5 Teque exultent culmina cæli uagi per fulmina
 o Iesu amantissime o rex regum rectissime
 Benedictus in sæcula recta regens regimina
 Iohannes coram domino adhuc matris in utero
 Repletus dei gratia pro uino atque siccera
 10 Elizabeth et Zacharias uirum magnum genuit
 Iohannem baptizam precursorem domini
 Manet in meo corde dei amoris flamma
 ut in argenti uase auri ponitur gemma

FOQ] 1 tonitruo F fulgare OQ 2 ne *pro* ac FOQ
 huis OQ *post* te + deum OQ credens OQ 4 canant carmena Q
 agimina OQ 5 exaltent F culmena Q celi OQ flumina Q 6
 amantisime OQ rectisime Q 7 secula OQ regimine OQ 8 Iohanes
 Q corum O athuc O 9 gracia O sicera F sisare OQ 10 Elezabet
 O Elistabet Q *om.* et FOQ Zachariae F Sdacarias O Sacarias Q 11
 bautizam F bautistam O baptistam Q 12 flama Q 13 argenteo F argensio O argentio Q
 domini mei OQ flama Q 13 argenteo F argensio O argentio Q
 uasse F uace Q aurea F aurio OQ gema OQ + amen OQ

Glossae T] 1 indulgere] .i. nos 2 huius] .i. tonitrua uridine] .i. o
 erloscud *no* a tuidechuir 3 similem] .i. deo 4 canunt] .i. laudant
 5 exultent] .i. failtnigit 7 b nedictus] .i. es 8 Iohannes] .i. gratia dei
 interpretatur 9 repletus] .i. est sicc-ra] .i. sine cera .i. nomen omni liquor
 ebrio . . . omnis liquor dulcis si . . .

[NOTA.]

T] fol. 14 *in sup. marg.*

boni soli nunquam sunt nisi in cælo, mali soli nunquam sunt nisi in inferno . . . Hæc autem uita quæ inter cælum et infernum est, ut in medio consistit ita ut utrorum fines recipit, ille veraciter (omnia) diligit, de se nihil relinquit, et alibi dicit, Alias oues habeo quæ non sunt . . . et illas oportet me adducere ut fiat unus grex et unus pastor¹ . . . (pro)funda uerba ex ore ueritatis dicitur qui dimittit aquam . . .

¹ Jn. x. 16

[PRAEFATIO IN ORATIONEM S. IOHANNIS EUANGELISTAE.]

T] Deus meus. Iohannes filius Zebedei hanc epistolam fecit.
 In-Effis dana doronad ; in-aimsir immorro Domitiani doronad. Haec est causa : *con(fliucht) móir dorala eter Eoin ocus Aristodim i. sacart tempuil Deane, co n-erbairt Eoin fri Aristodim,* “Tiagam, a Aristodim,” ol se, “co tempul Crist fil isin chathraig, *ocus attaig Deain ann, co taith in tempul ; ocus rega let-su iar-sein co tempul Deane ocus guidset-sa Crist co ro-tuite ; ocus dia theth tempul Deane erum-sa, is ferr Crist quam Deain, ocus iss-ed as chóir duit-siu adrad Crist iar-sein.” “Dentar iarum,” ar Aristodim. Lotar post co tempul Crist. Oravit Aristodimus tribus horis Deanam et nec tamen cecidit templum Christi. Exierunt postea ad templum Deanae, et oravit Iohannes ut caderet, et statim cecidit. Et Aristodimus temptauit occidere Iohannem, sed non ausus est pro multitudine Christianorum. “In fail ní no-laad cumtabairt uait beos, Aristodim ?” ar Eoin. “Ata,” ar se, “dia n-eba-su lán cailig de linn . . . ueneno, et si non eris mortuus statim, credam deo tuo.” Et dixit Iohannes, “duc híic.” “Dabitur,” ar se, “acht co tartar do na cimmedaib ar trialtair do marbad ico’nd ríg nunc, quia non melius est mori ferro quam ueneno.” Ut timeret Iohannes, dixit Aristodimus hoc. Et primus porrexit cani uenenum, et statim mortuus est ; et post canem porrexit semiæ, et illa similiter mortua est ; et postea datus est illis potus, et mortui sunt statim. Et sic dedit Iohanni ; et dixit Iohannes tunc “Deus meus pater, etc.,” et bibit, et non nocuit ei ; et haec est causa dénma huius ymni. Et suscitati sunt qui mortui fuerunt ueneno, et sic credidit Aristodimus et alii multi cum eo. Et si quis cantauerit hunc ymnum in liquorem aut in aliquid quod posit nocere, in sanitatem (redit). In fine uniuscuiusque anni elegitur de populo iuuenis sanctus sine macula peccati ut et circum.*

F] Iohannes Apostolus fecit hanc epistolam, in tan dorat Aristodimus sacerdos neim do in calicem, ico’nd rig ic Domitiain, dia rombarad ann, adfiadathar i certemain Eoin.

[ORATIO S. IOHANNIS EUANGELISTAE.]

T] **D**eus meus et pater et filius et spiritus sanctus, cui omnia subiecta sunt, et cui omnis creatura deseruit et omnis potestas/ subiecta est, et [fo. 14b metuit et expauescit et draco fugit et silit uipera et 5 rubeta illa quæ dicitur rana quieta torpescit scorpius extingitur regulus uincitur et spelagius nil noxium operatur et omnia uenenata et adhuc ferociora repentia et animalia noxia tenebrantur et omnes aduersæ salutis humanæ radices arescunt: tu extinge 10 hoc uenenatum uirus et extinge operationes eius mortiferas et uires quas in se habet euacula et da in conspectu tuo omnibus his quos tu creasti oculos ut uideant aures ut audeant cor ut magnitudinem tuam intelligent. amen.

I 5

Matheus Marcus Lucas Iohannes.

FCN] C *præfix*. Tunc beatus Iohannis iacentibus mortuis qui uenenum biberunt intrepidus et constans accipit calicem et signaculum crucis faciens in (eo) dixit *tit*. N Contra uenenum

1 et pater N pater N* cui . . . sunt et om. C ins. C* 2 om.
et ante cui N 4 draco et N silet FC* 6 extinguitur FCN et regulus
C 6 spalagius CN spelagus F nihil FCN sed omnia pro et omnia N
8 om. et ante animalia C 9 arescent. Tu extingue C tu domine extingue N
10 extingue pro et extinge CN 12 om. his CN 13 audiant FC 14
corda N intellegant CN om. amen FCN 15 om. CN sed add. C per te
Christe Iesu qui uiuis et regnas in saecula saeculorum. Amen. add. N Et cum
hoc dixisset totum semetipsum armauit crucis signo, Et bibit totum quod
erat in calice, Et postea quam bibit dixit, Peto ut propter quos bibi conuertantur
ad te domine, Ad salutem quæ apud te est, Te inluminante mereantur
peruenire amen.

Glossae T] 1 Deus] adit tu extinge cui]. i. is duit-siu 2 omnia]. i.
clementa 4 draco] multa genera sunt draconum .i. terrestres . . . sed
omnes ig(ne nocent) uipera]. i e. ui parens .i. dente nocet 5 quieta]. i.
antach. .i. bledmil torpescit] in sinistr. marg. (ccl)uber cinere, scorpius cauda,
(ba)siti[sc]us ossibus post (mo)rtem nocet, serpens (lin)ga nocet regulus]. i.
anelia nocet et in dextr. marg. regulus .i. rex omnium serpentium; nulla aus uolans
uiso eo potest cuadere sine peste, et tamen mustella eum occidit¹ 6 spelagius]
.i. uestigio nocet 10 operationes]. i. ueneni

¹ Cf. Isid. *Etym* xii. 4, 6.

[NOTA.]

T] fol. 14b *in sup. marg.*

. . . . ac superbiæ morte moriretur ; item elimoisina . . .
 id est ipsi homini et proximo suo, ut Augustinus Aurilius ait, Qui uult
 (elimoisinam dare) a semetipso debet incipere¹ ; in elimoisina homini
 ipsi .ii. species oc(currunt, corpori) et animæ ; misericordia animæ, ut
 ne quis animam suam (in peccatis) relinquat ; corpori quoque miseri-
 cordia præstanda est, id est ne quis corpus
 proximi elimoisinam fiat, id est ut semetipsum docet sic proximum
 docet, ut semetipsum corripit sic proximum c(orripiat).²

¹ Pseudo-Aug. *Serm.* cciv.

² Cf. *Leabhar Breac* fol. 69a.

[PRAEFATIO IN EPISTOLAM SALUATORIS NOSTRI.]

T] Beatus es et rī. Crist fein ro·scríb co n-a laim in n-epistil-se, amal adfét Eusebius in n-a stair ; i nHierusalem *immorroro* ro·scribad, in tempore Tiberii Cessaris scripta est. Causa uero hæc est : Abgarus toparca, rī tīre Armeniæ *ocus* na tīre fri sruth n-Eofrit attuaith, ro·bai i ḥgalur trum in Edisa ciuitate ; co tuc-cad epistil uad co Crist co tisad di-a íc, ar atchuala corbo macc Dé hé, *ocus* co n-ícad sochaide ; conid ar molad irse Abgare dorona Crist in n-epistil-se. Ata tra in n-epistil-se in Edisa ciuitate, in qua ciuitate nullus hereticus potest uiuere, nullus Iudeus, nullus idulorum cultor ; sed neque barbari aliquando eam inuadere potuerunt, ex eo tempore quo Euagarus rex eiusdem ciuitatis accepit epistolam manu saluatoris scriptam. Hanc denique epistolam legit infans baptizatus stans super portam et muruin ciuitatis. Siquando gens uenerit contra ciuitatem illam, in codem die quo lecta fuerit epistola manu saluatoris scripta placantur illi barbari aut fugantur infirmati.

F] Beatus es. Iesus Christus fecit hanc epistolam, dia raba rex
Edisæ ciuitatis qui dolorem pedis habuit, co tucad epistil uad co
Crist, co ndigesd dia acallaim *ocus* dia ic; *ocus* tuc Tathheus in
n-epistil do-som iar cessad Crist, *ocus* iss
. ataat in epistil *ocus* corop . . .
. . . . i nDia daib ordaib *ocus* . . .
g nach n-eretecka bith fri re n-uaire isin (cathr)aig-sin.

[EPISTOLA SALUATORIS NOSTRI AD ABGARUM.]

T] **B**eatus es qui me non uidisti et credidisti in me.¹
 Scriptum est enim de me quia hi qui uident me
 non credent; et qui me non uident ipsi in me
 credent et uiuent. De eo autem quod scripsisti mihi
 5 ut uenirem ad te, oportet me omnia propter quæ
 misus sum hic explere, posteaquam compleuero
 recipi me ad eum a quo misus sum. Cum ergo fuero
 assumptus mittam tibi aliquem ex discipulis meis qui
 curet egretudinem tuam et uitam tibi atque his qui
 10 tecum sunt præstet.

/Domine domine defende nos a malis et custodi nos [fol. 15
 in bonis ut simus filii tui hic et in futuro. amen.

Saluator omnium Christe respice in nos Iesu
 et miserere nobis.

FJ] tit. J Incipit epistola saluatoris domini nostri Iesu Christi ad Abgarum regem quam dominus ma(nu) scripsit et dixit 3 + in me post
 credent J 6 misus J missus J* 6 Et posteaquam J recipe J recipi J*
 7 misus J missus FJ* 8 assumptus F adsumptus J ut qui F ut pro qui J
 curat F egreditinem J 9 at J atque J* 10 add. F saluus erit; sic scrip-
 tum est, Qui credit in me saluus erit² add. J et saluus eris sicut scriptum, Qui
 credit in me saluus erit. Siue in domu tua siue in ciuitate tua siue in omni
 loco nemo inimicorum tuorum dominabitur et insidias diaboli ne timeas et
 carmina inimicorum tuorum distruuntur. Et omnes inimici tui expellentur
 a te siue a grandine siue a tonitrua non noceberis et ab omni periculo liber-
 uaueris. siue in mare siue in terra siue in die siue in nocte siue in locis
 obscuris. si quis hanc epistolam secum habuerit securus ambulet in pace.
 amen.

2 qui regnas in secula seculorum pro amen F om. 3 F

Glossae T] 1 es]. i. Abgare 2 scriptum]. i. in Essaia profeta³ de
 me]. i. de Christo 3 + in me post credent]. i. spiritu 4 credent]. i. hi]. i. Iudei 5 uident]. i. gentes 6 misus]. i. corporaliter 7 ad eum]. i. uiuent]. i. in perpetuum 8 asumptus]. i. subintellige respondeo uel dico scripsisti]
 .i. in tua epistola 9 tuam]. i. ad Edissam 10 tecum]. i. oportet]. i. hæc est responsio
 .i. oportet me facere omnia [quæ] promisa sunt de me a profetis 6 hic]. i. in
 Iudea, uel in Hierusalem, uel in hoc mundo 7 ad eum]. i. ad patrem 8 asumptus]. i. in humanitate
 recipi]. i. in ascensionem 9 tuam]. i. Abgare 10 tecum]. i. in fide Christiana
 .i. in ascensionem 10 tecum]. i. ad patrem 11 misus]. i. in humanitate
 .i. ad te 12 tibi]. i. aliquem]. i. a patre in cælum 13 mittam]
 .i. ad te 14 aliquem]. i. Tatheum 15 discipulis]. i. ex
 apostolis 16 tuam]. i. Abgare 17 uitam]. i. perennem et doctrinam et
 sanitatem

¹ Jn. xx. 29.

² Cf. Mc. xvi. 16.

³ Isa. vi. 9.

T] Euangelium domini nostri Iesu Christi liberet nos protegat nos custodiat nos defendat nos ab omni malo ab omni periculo ab omni langore ab omni dolore ab omni plaga ab omni inuidia ab omnibus insidiis diabuli et malorum hominum hic et in futuro. amen.

FJ] 6 *post* custodiat nos *add.* uisitet nos F 7 plaga *pro* periculo F *post* dolore *add.* ab omni perturbatione F periculo *pro* plaga F 8 diaboli F 9 *om.* amen F 1-9 *om.* J *sed add.* Deus omnipotens et dominus noster Iesus Christus et spiritus sanctus custodiat me diebus ac noctibus, corpus et animam, hic et ubique in sempiterna secula &c.

[NOTA.]

T] fol. 15 *in sup. marg.*

. . . titudinem nostram sicut de anima Christiana dicitur: Omnis caro fenum est et reliqua.¹ Sed gloria eius filiae regis ab intus.² Nam extrinsecus maledicta et persecutiones et detractiones promittuntur; de quibus tamen in celis merces æterna est quæ sentitur in corde patientium eorum qui iam possunt dicere,³ Glori(abo) in tribulationibus.⁴ Hieronymus. Illa maledictio beatitudinem creat.⁵

¹ Isa. xl. 6.

² Ps. xliiv. 14.

³ Aug. de Serm. Dom. in Monte i. 5.

⁴ Eph. iii. 13.

⁵ Hieron. in Mt. v. 11.

[PRAEFATIO IN HYMNUS S. FIECHI.]

T] Genair Patraic. Fiac Sleibte doronai in n-immun-sa do Patraicc. In Fiac-sin *dana* mac e-side meic Ercha meic Bregain meic Daire Barraig—o 'taat U Barrche—meic Cathair Moir; dalta *dana* in Fiac-sin do Dubthach mac Hui 5 Lugair, ard-file Herenn e-side. I n-aimsir Loegaire meic Neill [dorónad]. *Ocus* is e in Dubthach-sin atracht ria Patraic hi Temraig iar n-a rad do Loegaire, ‘na ro-eirged nech remi isin (tig),’ *ocus* ba cara do Patraic he o-sein immach, *ocus* ro-baitseid o Patraic he iar-sein. Luid *dana* fecht co 10 tech in Dubthaig-sin (i Laignib). Ferais iarum Dubthach failte moir *fri* Patraic. Atbert Patraic *fri* Dubthach, “Cuinnig dam-sa,” ol se, “fer graid so-chenelach so-bessach óen-[s]éetché *ocus* oen-mac occai tantum.” “Cid ar a cuinchessiu sein i.e. fer in chrotha-sin,” ol Dubthach. “Di-a dul fo 15 gradaib.” “Fiac sein,” ol Dubthach, “*ocus* dochoid-side for cuairt i Connachteib.” In tan *tra* batar forsna briathraib-se, is ann tanic Fiac (do) chuairet leis. “Ata sunn,” ol Dubthach, “intí ro-imraídsem.” “Cia beth,” ol Patraic, “bes ní ba háil dó quod diximus.” “Dental trial (mo) bertha-sa,” ol 20 Dubthach, “co n-accadar Fiac.” O ’tchonnairc *tra* Fiac, ro-iarfaig, “Ced ar a trialtar,” ol se, “Dubthach do b(achaill)? ar is espach scin,” ar se, “ar ni fil i nHerinn filid a lethet.” “Nó t-gebtha dar a hesi,” ol Patraic. “Is lugu mo esbaid-se a Herinn,” ol Fiac, “quam Dubthach.” Tall *tra* Patraic a 25 ulcha do Fiac tunc, *ocus* tanic rath mór fair iar-sein, co ro-leg in n-ord n-eclas(tacda) ulle i n-oen aidhc, uel .xu. diebus ut alii ferunt, *ocus* co dardad grad n-epscuip fair, *ocus* conid he as ard-epscop Lagen o-sein ille *ocus* a chomarbba di-a eis. Loc do Duma nGobla *fri* Sleibte aniar-thuith; tempus 30 immorro Lugdach meic Loegaire, ar is e ba rí Herenn tunc; causa immorro ar molad Patraic, *ocus* iar n-a ec doronad ut ferunt quidam.

F] 1 om. Genair Patraic Fiacc Sleipte molad *pro* immun Phatraic
 2 mac sede 3 Dáre Oe Barche *pro* U Barrche 4 mor 5 ard-file
 Hérend he-side aimsir 6 Neill *ocus* Patraic doronad atraracht
 i pro hi 7 rád 8 tich do Phatraic 9 ro-baitseid-som o Phatraic
 iar-sin *dana* Patraic 12 sobessach 13 ocaí ced 14 cuinchessiu sein, ol Patraic i.e. 15 sin 16 Connactaib briathra-sa is and
 17 *ocus* a *pro* do sund 18 ro-imradsem beith 19 bertha-sa
 20 o ’tchonnairc *tra* Fiac sin 21 om. ar a bachaill 22 seat *pro* is
 sin nHerind 24 Herind Dubtha(ch) 25 ulchai Fiac *ocus* *pro* co
 ro-leg 26 n-eclastacda uile *pro* ulle 27 tartad 28 o-šein
 chomarba heis 29 dno *pro* do Gobla Sleipte -thuaid 30 is he
 Hérend 31 *ocus* is 32 quidam auctores

[HYMNUS S. FIECHI IN LAUDEM S. PATRICII.]

- T] **G**Enair Patraicc in Nem-thur,
macan se mbliadan dæc
Succat a ainm itubrad ;
macc Alpuirn meicc Otide
5 Bai se bliadna i fognam,
batar ile Cothraighe
- is ed atfet hi scelaib,
in tan dobreth fo déraib.
ced a athair, ba fissi
hoa deochain Odissi.
maisse dóine ni's-toimled
cethar-trebe di-a fognad.

F] 1 génair Patraic issed adfét 2 déc 3 hitubrad cid fissey
4 mac Calpuirnd Otidi 5 bliadna hi doinne ni's-tomled 6
Kothraighe -threbe 'fognad

Glossae TF] 1 Nemthur]. i. catuir sein (sen F) feil fil (F) i mBretnaib tuaiscirt (tuascirt F) .i. Ail Cluade TF^{mg} atfet]. i. periti F 2 dobreth]. i. tuccad T tucad F déraib]. i. fo doere .i. fo brón na dóiri T 3 Succat]. i. Bretnas sein *ocus* ‘deus belli’ a Laten T .i. Bretnas uel deus belli, uel fortis belli a Laten uaire ‘su’ isin Bretnais is ‘fortis,’ *no* is ‘deus’ acht ‘cat’ is ‘bellum.’ Succat mac Calpuirnd : iss é seo genelach Patraic meic Calpuirnd meic Potide meic Odissi meic Gorniad meic Mercuid meic Ota meic Muric meic Oric meic Leo meic Maxim meic Hencreti meic Ferini meic Britti a quo sunt Bretani nominati. Multa Patricius habuit nomina ad similitudinem Romanorum nobilium .i. Succet *cetus* suum nomen baitse, a parentibus suis; Codrige, a ainm inn-a doere i n-Erind; Magonius .i. ‘magis agens’ quam ceteri monachi, [a] ainm ic a foglaim ic German; Patricius, a ainm fo gradaib, *ocus* is Celestinus co[m]arba Petair dorat fair F^{mg} itubrad]. i. is ed ro'ráided a peritis T fissi]. i. ba coir a fiss (fis F) TF 4 mac C.]. i. qui fuit sacerdos TF Otide]. i. proprium T .i. Potaid F Odissi]. i. proprium T 5 bái se bliadna]. i. ro'bai (i n-a dóeri) F^{mg} + .i. fo intamail na hiubile (iubile F) bicce Ebrorum TF^{mg}. Iss e seo fochond a doere : Patraic *ocus* a athair .i. Calpuirnn, Conces immorro a mathair, ingen Ocmuis, et quinque sorores eius .i. Lupait *ocus* Tigris *ocus* Liamain *ocus* Darerca et nomen quintae Cinnenum, frater eius .i. dechoin Sannan, dochuatar ule a Bretnaib Ail-Cluade dar muir n-Ict fo-des for turus co Bretnaib Armuirec Letha .i. co Bretnaib Let . . . , ar ro'batar brathair doib and in tan-sen, *ocus* ba do [F]raiccaib dana mathair inna clainne .i. Conces, *ocus* ba siur side cobnesta do Martan. Is i sen amser ro'batar .uiii. meic Sectmaide .i. rig Bretan for loingis o Bretnaib. Doronsat tra creich moir i mBretnaib i mBretnaib Armuirec Letha, ubi Patricius cum familia fuit, *ocus* ro'gonsat Calpuirnn and-sen, *ocus* tucusat Patraic *ocus* Lupait leo dochum n-Erend, *ocus* ro'recsat Lupait i Conaillib Muirthemne *ocus* Patraic i tuascert Dal-Araide F^{mg} maisse]. i. biad maith *ocus* etach T ni's-toimled]. i. ni's-caithed TF 6 Cothraighe]. i. ro'lenastar in t-ainm as Cothraighe T .i. cethair aige TF arinni dogníth tribibus .iv. T .i. eg . . . s. .iv. domibus seruitium F

T] Asbert Uictor *fri* gniad
forruib a chois forsind leicc,

Mil con tessed for tonna ;
marait a es, ni bronna.

Dofaid tar Elpa huile,
10 co-n' id·farggaib la German,

De mair, ba amru retha,
andes i ndeisciurt Letha.

F] 7 Milcon tessed
10 conidfarcaib ndesciurt

8 choiss leic di-a æs

9 amra

Glossae TF] 7 asbert]. i. attribuit T Uictor]. i. angelus T aingel F ‘Asbert Uictor’ frig *adnū*. i. atrubait Uictor .i. angel communis Scotticæ gentis sein : quia Michael angelus Ebreice gentis, ita Uictor Scottorum ; ideo curauit eos per Patrium F^{mg} gniad]. i. fri gnithid TF + .i. fri fogantaid no F + .i. frisin T mogaid TF Mil]. i. milid T Mil con] genetivus est hic, Michul mac hui Buain, rí tuaiscirt Dal-Araide F^{mg} tessed]. i. co ndichsed T co ndechsad F tonna]. i. for muir TF + sair do legunn T 8 forruib a chois]. i. ir-richt eoin ticed Uictor aingel co Patraic, in tan ro·boi ic ingaire mucc Milcon meic hui Buan i n-Arcail .i. nomen uallis magnæ in-sen i tuasciurt Dal-Araide ic sléib Mis ; ocus i Sciric sainriud ticed cuai. Eclesia sen hodie in ualle illa, ocus maraid slight a choss beos forsin cloich. Ocus asbert Uictor fris, “Is mithig duit,” ol se, “dul dar muir do foglaim, ar is duit ro·chind Dia corop tu bas forceltaid do luct na hindse-sa iar-tain.” “Ni reg-sa,” ol Patraic, acsi d(iceret) et stetit, “. . . nec perueniret ad Germanum co . . . deoin domino meo.” “Eirg-siu,” ar in t-angel, “ocus iarsaig dō.” Dochuaid tra Patraic ocus ro·iarfaig dō, acht ni fuair deonugud acht ma dobérad bruth oir bad cutrumma ri-a chend do. Asbert Patraic fris, “Dar mo de broth, is tulaining Dia sen, mad ail do” : genus iuramenti sen la Patraic, ac si diceret, “dar mo Dia bratha.” Luid Patraic for culu co a mucenna isin dithrub doridise, ocus atfét do Uictor omnia uerba domini sui. Asbert in t-angel fris, “Len-su in torc ut, ocus dochelaid bruth n-oir asin talmain, ocus beir-siu lat é dol't] tigernu.” Et sic factum est ; ocus tuc in t-angel inni Patraic .lx. mile i n-oen lo, uel .c. ut alii dicunt .i. otha sliab Mis i n-Dal-Aroide co cill Cianna(in) . . . for bru Boinne a-tuaid fri Manistir anair ; ocus ro·rec Ciannan he frisna noere ro·batar ic Inbiur Boinne ar da chore umai, ocus tuc leis iat fri fraiged a thige, ocus ro·lensat al-lama dib ocus lama a muintiri. Et ille penituit et obsolutus est Patricio, duxit et a n[al]utis eum in libertatem ; et baptizatus est Ciannan a Patricio postea F^{mg} 8 es]. i. a folliucht TF bronna]. i. ni tesb(an)ind F 9 dofaid]. i. ro·faidestar Uictor Patraic dar sleib n-Elpa T .i. ro·faid, no ro·fuc Dia no in t-aingel. Cinnas do a rad ‘dar Alpain’? (ni ause), do Bretnaib ro·fuc in t-angel commad dar Alpain *dana* bad chóir and .i. dar sliab n-Elpa, ar robo aim do inis Bretan ule ollim Alba, ut Beda dicit in principio suae historie, ‘Britania insola (est) cui quondam nomen erat Alban,’ eo quod pars quam illi tenuerunt suo uocabulo nominauerunt et uestus nomen Alpan quod inuenerunt mansit F^{mg} 9 retha]. i. in rith-sa TF 10 German] Germanius abb na cathrach cui nomen est Altiodorus, is occai ro·leg Patraic, ocus Burguinnia ainm na cennaideche i-ta illa ; i ndesciurt Etaile no·beth provincia illa, sed uerius conid i (n)Gallaib itá. Tanic tra German i mBretnaib do dichor eirse Pelaig eiste quia creauit multum in se, et sic uenit cum Patricio et aliis multis occai. O ro·boi tra icc a dichor commor ifoss, is and ro·chuala in n-eress cetna do [f]orbairt inn-a cathraig di-a eis, ocus dochuatar do sair, se-sem ocus Patraic lais, ocus ni coenactar a dichor uadib. Is and asbert German fri Patraic, “Cid dogenam friu-so ?” ol se. Asbert Patraic, “Troscem,” ar se, “co cend .iii. laa ocus .iii. n-aideche i ndorus na cathrach forru ; ocus mani comthuat iudicat deus super se.” Imm iarmerge tra na tresi aideche, is and ro·sluic in talam ciuitatem cum suis habitatoribus ; ocus is and ita in chathir nunc ubi clerici iciunauerunt .i. Germanus et Patricius cum suis F^{mg} Letha]. i. Italia ubi fuit Germanus T .i. Latium quae Italia dicitur eo quod latuit Saturnum fugens Iouem ; sed tamen Germanus in Gallis, ut Beda dicit² ; lethraig .i. in latitudine, in australi parte Gallorum iuxta mare Tirrenum F^{mg}

¹ Baeda, H. E. i. 1.

² Ibid. i. 17.

- T] I n-innsib mara Torrian
legais canoin la German,
Dochum n-Erenn do'd-fetis
/menicc atchithi hi fisib,
15 Robo chobair do'nd Erinn
ro'clos cian son a garma
Gadatar co tíssad in noebs
ar a tintarrad o chlóen
- ainis innib adrimi,
is ed adsiadat líni.
aingil De hi fithisi,
do'sn'icfed arithisi. [fol. 15b.
tichtu Patraic forochlad,
macraide caille Fochlad.
ar a n-imthised lethu,
tuatha Herenn do bethu.

F] 11 ainis indib 13 n-Erend aiñgil 14 menic itchíthe
15 ropo Érind 16 ñigarma macraidi 17 tissed 18 tintarad
Hérend

Glossae TF] 11 insib] posterius hoc quam quod sequitur F^{mg} ainis] .i. ro-enestar no anais F adrimi] .i. periti F 12 legais] .i. ro'legastar .i. Patraic F líni] .i. sgribenna . . . F 13 do'd-fetis] .i. dobertis T 14 atchithi] .i. a sanctis T 15 forochlad] .i. roclois no foroclas F 16 ro'clos] .i. fo Herinn T fo Herind F son] .i. sonus TF macraide] .i. Cerebriu *ocus* Lesru, dí in(gin) Gleraínn meic hui Enne dicentes, " Hibernenses ad te clamant, 'ueni, sancte Patrici, (saluos nos) facere'" T .i. mac riad .i. riada mac F

Iar legind *tra* na (canóine) do Patraic la German *ocus* ind uird (eclastacda asbert) fri German (is menic tanic) i fisib (nemdaib toch)uiriu (ocus ro'chuala) guth na macraide ad Celestinium, co tarta grada fort, ar is e as choir di-a tabairt." Uenit ergo Patricius ad eum et (nec ei Celestinus) honorem dedit, ar ro'faid Palladium ante ad Hiberniam ut doceret eam. Uenit (ergo Palladius) in Hiberniam, co ra'gaib port i n-uib Garchon i fortuathaib Lagen *ocus* co ro'f[ó]thaig ecailse intib .i. Tech na Romanach *ocus* Cell Fine et Noco (tartad) *tra* failte maith do illic, co ndeoched uad for timchell Erend fo-tuaid, *ocus* docoid anbtine mor do, co ro'act co cend airther-descer-tach in *ocus* ro'fóthaig cill and, Fordun a hainm *ocus* Pledi (. nomen) eius ibi. Dochuaid *tra* Patraic ad insolas Terreni maris iar (obbad a grad) fair a papa Celestino, et tunc inuenit bachaill Isu in insola quae dicitur Alanensis sleib Arnoin. Tanic tra Patraic (iterum) ad Germanum, et narravit ei omnia quae in noctibus uidebat. Misit ergo Germanus Patricium ad Celestinium, et Segestum cum eo, ut perhiberet testimonium propter se : .ix. bliadan robo lan do Patraic tunc. Is iarum *dana* ro'chuala Celestinus Palladium decessisse, et tunc dixit, " nec potest homo quidquam accipere in terra nisi datum ei fuerit desuper." Is ann ro'firdned Patraic in conspectu Celestini et Teodosii iunioris, regis mundi. Amatorex Autissiodorensis episcopus, is e dorat grada fair for Patraic, *ocus* ni rabe Celestinus acht oen sechtmain i mbethaid iar n-a grad do Patraic Sixtus uero ei successit, in cuius primo anno uenit Patricius in Hiberniam. Do side moir fri Patraic *ocus* dorat móir do thassib do *ocus* libra imdai.

Ro'chuala tra Celestinus in tan doratta grada for Patraic glas na maccraide oc a gairm. Iss-i *dana* in maccrad atberar híc .i. Crebriu *ocus* Lesru a n-anmand .i. di ingin Gleraínd meic M . . . meic Nene, *ocus* it noib indiu; *ocus* is Patraic dorigne a mbatsed, *ocus* is i Cill Forcland fri Muaid aniar ataat. *ocus* is ed so atbertis a broind a mathar, " Hibernenses omnes clamant ad te," *ocus* ro'cluinctea sen co menic do chaintain doib fo Herind ule uel usque ad Romanos F^{mg} Caille Fochlad] Caill Foclaid .i. ainm feraind fil hi nhuib Amalgada i n-iarthar-tuasciurt Connact, *ocus* is cell indiu F^{mg}

17 noebs] .i. Patraic F 18 tintarrad] .i. ar a comthad TF chlóen] .i. o no latitudine terrarum F 18 tintarrad] .i. ar a comthad TF chlóen] .i. o chlóene F .i. o adrad idal TF bethu] .i. ad fidem Christi TF

T] Tuatha Herenn tairchantais,
20 meraid co de a iartaige,

‘ do'sn'icfed sith-laith nua,
bed fas tir Temrach tua.’

A druid fri Loegaire
ro'fírad ind [f]atsine

tichtu Phatraicc ni cheilltis,
inna flatha asbeirtis.

Ba leir Patraic co mbeba,
is ed tuargaib a [f]euia

ba sab indarba clóeni ;
suas de sech treba doine.

25 Ymmuin ocus abcolips,
pritchad, baitsed, arniged,

na tri coicat no's-canad,
de molad Dé ni anad.

Ni co ngebed uacht sini
for nim consena a rige

do feiss aidche hi linnib,
pridchaiss fri de i n[d]in[n]ib.

I Slán tuaith Benna Bairche,
30 canaid cét salm cech n-
aidchi

ni's-gaibed tart na lia
do ríg aingel fogniad

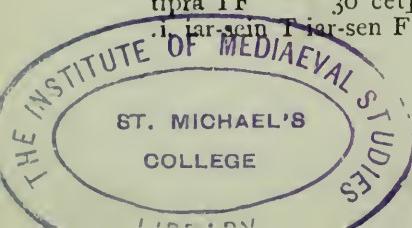
Foaid for leicc luim iarum
ba coirthé a [f]rid-adart

ocus culche fliuch imbi,
ni leicc a chorp hi timmi.

F] 19 Hérend tairchaintais
pro fri cheilitis 22 ro'fírad
24 dóeni 25 Abcoilps coicait
fess il- pro hi 28 i ndinnib
fognia 31 foid leic imme

20 co ti an iartaige bid 21 ar
22 aitsine 23 mbebai innarba
26 pridchad batsed 27 síne
29 hi S. ni's-gebed 30 n-aidche
32 corthe rith-adart leic it imme

Glossae TF] 20 de] .i. co bráth T ad diem iudicii F 20 Temrach] .i.
Tea mur .i. mür sen i'n ro'adnaiged Tea ben Ermoine meic Miled F^{mg} tua].i. cen
gloir T 21 druid] .i. it e na druid Lucru ocus Lucat-Mael; ocus is ed asbertis,
ticfa tal-cend (tail- F) dar muir merr-cend (mer- F), a brat toll-cend, a chrand (chrond
F) crom-cend (chrom- F), a mias TF^{mg} + i n-iarthair (a thige) T + i n-iarthur a thigi
ule F^{mg} + frisgerat a muinter huile (ule F), amen amen TF^{mg} cheilltis] .i. ni
ro'cheilset F 22 ro'fírad] .i. ro'comailed F flatha] .i. Patraic 23 leir]
.i. i crabud T .i. ba feb ar crabud F co mbeba] .i. co a bas TF .i. co ro'bith do'n
bith F sab] .i. ba sonart T ba sonairt F clóeni] .i. soebe F 24 a euia]
.i. a mathe T a mathi F suas] .i. ar ec . . . F .i. ad caelum TF 25
ymmuin] .i. Ambrois uel 'Audite' 26 pridchad] .i. donid pracep F baitsed]
.i. donid batsed F arniged] .i. dognith ernaigthe ocus aithrighe T .i. dognid
ernaigte, no glanad F 27 gebed] .i. ni gebed de dul ind F linnib] .i. i
nuiscib F 28 consena] .i. ro'chosnastar TF fri de] .i. il-ló T il-lou F i
ndinnib] .i. i telchaib TF 29 Slan] .i. nomen fontis Slana iarsindi ba slán cech
imlobor tar a teged in t-uisce, ocus ic Sabull ata T .i. proprium . . .
tiprat in se, et ob id Slan dicta est eo quod omnes sani reuertebantur ab ea propter
gratiam Patricii. Alii dicunt commandic Sobull no'beth illa no'comad i nDal-Airde
sed F^{mg} + repleuer Ulaid illam propter molestiam turbarum exeuntium ad illam
TF^{mg} + sic ubi fuit F^{mg} bennal] .i. re Benne Boirche (benna bairce F) a tuaith
TF + Bairche, bo-are Rossa rig-bude rig Ulad, is uad anmnigter na Benna, quia ibi
habitat frequenter cum peccoribus suis F^{mg} ni's-gaibed] .i. Patraic no F in
tipra TF 30 cét] .i. di chaicait TF 31 foaid] .i. no'chotlad TF iarum]
i lar-sen F 32 timnai] .i. i tofliuin .i. in teas F



T] Pridchad soscélad do cách,
íccaid luscu la truscu,

35 Patraic pridchais do Scotaib,
immi con tíssat do brath

Meicc Emir, meicc Erimon
fo's·rolaic in tarmchosal

Conda'thanic in t-apstal,
40 pridchais tri fichte bliadan

For tuaith Herenn bai temel,
/ni creitset in fir-deacht

I n-Ard-macha fil ríge ;
is cell mór Dún Leth-glasse ;

F] 33 soscela chách i pro il-

36 co tisat 37 huile cisel

tánic gæthe dene

Hérend adorta . . . idla

doreract 44 -glaisse

dogníth mór-ferta il-lethu,
mairb do's·fiuscad do bethu.

ro'chés mór-seth il-lethu,
in cach do's·fuc do bethu.

lotar huili la cisal,
isin mor-chute n-ísel.

dofaith gith gáithe déni,
croich Crist do thuataib Fene.

tuatha adortais sidi,
inna Trínóite fíri. [fol. 16.

is cian doreracht Emain ;
n'm·dil ced dithrub Temair.

34 do's·fuisced 35 Scotaib sáeth

38 tarmchossal mór-chuthe 39

40 pridchais tri fichte thuathaib 41

42 ní chraitset -deact trinote fire 43 rígi

44 ní'm· cid

Glossae TF] 33 pridchad] i. donid pracep F lethu] i. i n-Etail no F in latudine saeculi TF 34 luscu] i. bacuchu T bauchu F truscu] i. la clamu TF (claimu F) 35 Scotaib] o Scotta ingen Foraind rig Egept nominantur. Ocus iss as-so ro'ás so, Etarnel mac Goedil Glais meic Fenusa Farrsaid, fer sognama he, uoluit scire lingas. Uenit a Scithis ad campum Sennar ubi sunt diuisæ lingæ ; et ita uenit i. cum .lxx. .ii.bus uiris, et missit eos sub regiones mundi ut discerent lingas, unum ad unam misit, et postea uenerunt ad eum cum peritia omnium lingarum. Et habitauit in campo Sennar et docuit ibi lingas. Et audiuit Farao rex Egipti illum studiosum esse, et uocauit eum ad se ut doceret Egiptios circa lingas et dedit ei filiam suam et honorem maximum et ab illa Scotti nominati sunt : Góedil immorро do rad dib o Goediul Glas mac Fenusa Farrsaid patre Niuil F^{mg} seth]. i. sáethair T soethar no galor F 36 tissat] i. regait TF cach] i. cech oen TF do's·fuc] i. Patraic F bethu] i. ad fidem TF 37 Meicc Emir] se meic Miled ocus se meic Bile meic Breguin simul uenerunt ad Hiberniam, sed clariores sunt filii Miled quam filii Breguin. Haec sunt nomina filiorum Miled : Eber, Erimon, Ir, Donn, Amargen, Colptha ; o Eber atat fir Muman et ab eo Mumonio dicitur ; o Erimon immorро ata Leth Cuind ule, ocsus Lagen cenmothaat Ulaid, o Ir immorро atata side. It uate dana clanna etir aile, et nescio ubi sunt ; acht is o Dund nominatur tech n(D)uind fri Herind aniar ; o Cholptha dana Inber Colptha ubi Board in mare exit F^{mg} lotar] i. lotar F cisal] i. la cisalach no F^{mg} la ail inchis i. la demon, ail side ar a dure T ocsus ar a marthanaige (tobaigther) cis do each propter peccatum F^{mg} 38 fo's·rolaic] fosroches i. cis forochlastar i. rosuc lais F^{mg} in tarmchosal] i. in t-airm cis i. . . . in cis ic atata airm do guin co tacra fri cach ; no, in t-airmcoi isel, ar is isel iar coi i. iar conair, inti diabul, no in t-airmtechtach i. inti di-a n-id airm i. di-a n-id inad i. locc bith inisiul no focond foxala cach cuca i. peccta F^{mg} isel] i. in ifernn T in ifernn F 39 Conda'tanic]. i. is e eret ro'hai ic a foxail lais F in t-apstal] i. quia (qui F) missus fuit (est F) a Deo ad praedicandum TF + sicut fuerunt illi a diabulo F 40 pridchais] i. praedicauit F Fene] i. o Fenius Farrsaid T i. do rád dib o Fenius Farrsaid, unde apud nos Oic Fene pleni dicuntur ab illo . Gaidil immorро, ut dixi, o Goediul Glas mac Niuil meic Fenussa Farrsaid ut alii dicunt F^{mg} 41 temel] i. ro'boi temel F i. adartha idal TF side] i. sithaige no'adratis F^{mg} 43 is cian] F 44 ni'm·dil] i. ni hinmain lem Temair cid fas TF^{mg} + no ni'm·dilgend, ac si diceret, ni dene mo chotlad ugud cid fas ; no ni delocht i. ni liach cid fas Temair ; no ni'm·dil do Patraic ocsus do Dia F^{mg}

T] Patraicc dia mbai il-lobra
doluid aingel ar a chenn
Dofaith fa-des co Uictor,
lassais in muine i mbai,
Asbert, " orddan do Mache,
50 dochum nime mos-rega,
Ymmon dor-roega i't biu
immut il-laithiu in messa
Anais Tassach di-a es
asbert mo'nicfed Patraic ;
55 Samaiges crich fri aidchi
co cenn bliadne bai soillse,
In cath fechta i mBethron
assoith in grian fri Gabon,
Huair assoith la hÉsu
60 ciasu threbrech, ba huisse

F] 45 mbói	49 dolluid	aingel	chend	lathe	47 fa-dess	48	
im-mune assin	tein	adgalastar			49 ordan	50 raga	do guide
51 doroega	diten	chách			52 -lathiu	om.in	mesa regait Herend
53 ées	commain		54 mosn'	briathar	55 samaigeis	catea	lés oca
56 cend	soilse	fota	57 festa	Bethróin	Canán	Nún	58 assuith
adfet							
dúin			59 assuith	hIessu	60 soillse		hetsect.

Glossae TF] 45 lobra] in ñgalur T .i. ic Sabull TF ro'boi Patraic in tan tanic
dó lobrai, co tanic for conair do Ard-Macha F^{mg} ar-daig commad (comad F) and
no'beth a esergeTF^{mg} 46 aingel] .i. Uictor T angelus non Uictor sed alias F^{mg}
ar a chend] .i. in n-a agaid di-a gairm co ndechsad do Uictor. Is e robu anam-chara
do *occus* is é robo aingel coitcend na ñGoedel : sicut est Michel Iudeorum ita Uictor
Scotorum F^{mg} 47 dofaith] ruc dar conair fa-des ic tudecht do anair F ar'id-
ralastar] .i. arrále TF^{mg} + quia misit Uictor angelum ad Patricium inuitandum ad
se .i. F^{mg} + cen dul dó do (d'F) Ard-Macha TF^{mg} 48 lassais] .i. ro'lassastar F
ten] .i. asin TF ten ed T tenid F adgladastar] .i. ro'acillestar TF 49 asbert]
.i. Uictor T orddan] .i. do glór *occus* t' airechas do Ard-Macha amal no'beth fein
ann T .i. t'ordan *occus* t'airichas do Ard-Macha, do crabud *occus* do dearc do Dun F
Crist] .i. ar a diacht F 50 mos-rega] .i. im-mucha rega dochum nime T ro'-
ratha] .i. doratta duit a Patraic do guide F^{mg} du gude] .i. cech ní ro'chuingis
(-chuinchis F) do Dia TF^{mg} doratata duit T 51 ymmon] .i. Audite omnes F
doroega] .i. do'raigais F i't biu] .i. i't bethaid F 53 Tassach] .i. cerd
Patraic ; is e toesech dorat cumtach for bachaill Ísu, *occus* Rath Cholpthai fri Dún
anair is í a chell F^{mg} 54 mos'n'icfed] .i. co Sabull iterum T ille ait, ueniat
Patricius iterum huc F^{mg} .i. do Sabull, in tan atrubrad fri Tassach, 'cur non pergis
cum Patricio?' F nir bu go] quia uenit Patricius iterum co Sabull T 55
Samaiges] .i. Patraic TF fri] .i. contra F les] .i. cainnle TF occai] .i. ic
Patraic F 56 bai] .i. rob-bai F sith-laithe] .i. lathe T in sith TF im-maig
Soile boi so F 57 fechta] .i. factum TF Bethron] .i. nomen montis TF^{mg}
uel regiae ciuitatis F^{mg} mac Nuin] .i. Iesu F 58 assoith] .i. ro'suidigestar
F .i. deus TF Gabon] .i. nomen ciuitatis T adfeit] .i. innises T littri] .i.
stair libuir Iesu TF 60 ciasu] .i. cia bu trebairech, cia no'betis tri chutrumma
na soillse tall inti-so, ni bu ecoir; no cia bu trebairech .i. ciarbu are treb .i. princeps,
no ciar'bat mara a treba F^{mg} ba huisse] ba coru TF éitsecht] .i. fri hebiltin
T fri epiltin F

adcobra dul do Mache
for set im-medon laithe.
ba he ar'id·ra·lastar ;
asin ten adgladastar.
do Crist atlaigthe bñide,
ro'ratha duit du gude.
bid lúrech díten do cách,
regat fir Herenn do brath."
in tan doberet comman dó,
briathar Tassaig nir'bu go.
ar na caite les occai,
ba he sith-laithe fotai.
fri tuaith Cannan la macc Nuin,
iss-ed adfeit littri dún.
in grian fri bás inna clóen,
soillsi fri éitsecht na nóeb.

T] Clerich Herenn dollotar
son in cetaill fo·s·rolaich,

Anim Patraic fri-a chorpa
aingil Dé i cét-aidche

65 In tan conhualai Patraic,
is malle connubcabsat

Patraic cen airde n-úabar,
beith i ngéillius meicc Maire,

d' airi Patraic as cech sét;
contuil cach úadib for sét.

is iar sethaib ro·scarad;
arid·fetis cen anad.

adella in Patraic n-aile;
dochum n-Ísu meicc Maire.

ba móir do maith ro·menair
ba sén gaire i ngenair.

Genair Patraic.

F]	61 clérich Hérend sét	62 cœtui rolalic cäch	63
séthaib	64 angeil	66 connucaibset	67 úabair ménair
68 bith ngéillius	sen	62 om. Patraic	

Glossae TF] 61 Herenn] Haec insola .u. uocabula tenet .i. Ériu *ocus* Banba *ocus*
Fotla *ocus* Fail *ocus* Elca; *ocus* is as-so doroact cach aimh dib fuirri .i. in tan tancatar
meic Miled a hSpain ille dochum n-Érend; *ocus* in tan doractatar co sliab Mis i
Cairigi Luachra, atoncatar in sliab lan do enaib fo sciathaib sund
cor·ragaib uamon mor ben cucu 7 cor·rabai F^{mg}
dollotar] .i. doludetar F 62 son] .i. sonus TF cetaill] .i. in chiuil TF
angelorum F fo·s·rolaich] .i. ro·s·failgestar T ro·failgestar .i. dos·rat F in
n-a ligu TF sét] .i. for conair immaig F 63 sethaib] .i. iar cesacht móir
F ro·scarad] .i. a chorpa F 64 cét-aidche] .i. iar n-a epiltin F arid·fetis]
.i. ro·erfetsetar, no ro·etsesar cum eo F 65 conhualai] .i. ro·elai TF no
cotail F Patraic] .i. mac Calpuirn TF adella] .i. táraill TF P. n-aile] .i.
sen-Phatraic TF 66 malle] .i. iss-ed ro·gell Patraic mac Calpuirn do sen
Phatraic TF^{mg} + commad immaillie no·regtais dochum nime *ocus* is ed inniset co
rabai Patraic otha T + com(mad) F^{mg} + .xiii. Kl. Apreil co ix. Kl. Septimbir ar TF^{mg} co
dered in cet-mís do fogomur a rath F^{mg} + immaig TF^{mg} + *ocus* aingil
T + imme TF^{mg} + oc ernaidiu F^{mg} + sen-Phatraic TF^{mg} + Dicunt alii cumad i
Ross-dela in Mag-locha no·betis taissi Sen-Patraic; sed uerius est i nGlastimber na
nGoedel, .i. cathair i ndesciurt Saxon F^{mg} 67 airde] .i. cen signe F ro·menair]
.i. ro·midair do denaim F 68 géillius] .i. geilsine, im-mui(n)teras F sén]
.i. ba sen maith F

[**NOTAE.**]

T] fol. 15b. *in sup. marg.*

participet altero peccato et aliud facere q . . .
vii. desperabilis disperation . . . penitentiae Cain deceptus est et
Iudas Scarioth laqueo se mactauit . . . id est sera post Dauid dicit,
In inferno autem quis confitebitur tibi?¹ . . . dis penitens conpun-
gitur id est diuina gratia preueniente ut bonum
perfecta penitentia agitur primo, de Iohanne dictum
est, Erat uestimentum eius de pilis camellorum.² Secundo, in corde
puro ut est cur . . . et h . . . dominus. In tertio, in elimoisinis
ut Daniel dicit,³ Placeat tibi consilium meum, o rex, et peccata tua
elimoisinis redime. Quarto, in misericordia ut est, Beati misericordes
quoniam ipsi misericordiam consequentur.⁴ Quinto, indulgentia ut est,
Si est d rem seritis.⁵

T] fol. 16 *in sup. marg.*

.i. quot uindictæ in lege ueteri erant? .u. in lege .u. uindictæ erant.
Prima: lapidatio, ut super Acan unusquisque manus mittebat. Tribus
causis: primo, ut signum peccati eius maneret; secundo, ne amici eius
uindicarent; tertio, ne super regem uindicta punitionis eius ueniret.
Secunda: ignis combustio, ut fili Aron et Core; hoc est [ut] memoria
peccati eorum maneret. Tertia: gladio ceci, ut Fines meretricem cum
uiro suo una (secuit ut cito mortem) finirent. Quarta: crux et seruulis
pena fuit. Quinta: sectio (membrorum, ut Adonibesech a populo
Israel summitatibus manuum et pedum truncatus (est)). Quot sunt in
nouo, ut Hieronymus dicit, Tres uindictæ sunt in nouo testamento.
Prima: crux, exemplo domini consecrata. Inde Andreas consociat
eam dicens, Salua crux, salua crux, quæ de(corem et pulchritudinem)
de membris domini portasti. . . . Tertia; in carcere trudi
. . . quæ (dempsit) æclesiam intus et finis.⁶

1 Ps. vi. 6.

⁵ Cf. *Hibernensis* xiii.

2 Mt. iii. 4

3 Dan. iv. 24.

⁶ *Ibid.* xxvii. 5, 6.

⁴ Mt. v. 7.

[PRAEFATIO IN ORATIONEM NININI.]

T] Níníne écess doríne in n-orthain-sse, *no* Fiac Sleibte.

F] Ninnine eces dorigne in n-orthain-se, *no*, is e Fiac Sleipte.

[ORATIO NININI.]

T] / A Dmuinemair noeb-Patraicc [fol. 16b.
 prím-abstal Herenn.
 Airdirc a ainm n-adamra,
 breo batses gente ;
 5 Cathaigestar fri druide
 dur-chride ;
 Dedaig diumaschu la fortacht ar fiadat
 find-nime ;
 Fonenaig Herenn
 iath-maige mó-r-gein.
 10 Guidmit do Patraicc prím-abstal
 do-nn-esmart i mbrath
 a brithemnacht do mi-duthrachtaib
 demna dorchaide.
 15 Dia lem la itge
 Patraicc prim-abstail.

F] 1 admunemmar 2 Herend 4 baitses gentlide 5
 Kathaigestar 7 fortact 8 fiadat 9 Herend 10 iath-
 11 om. do 12 do'n' 13 brithemnact 15 hitge Patraicc
 -apstail.

Glossae TF] 1 admuinemmair] .i. tiagmait in n-a muingin (munigin F) TF
 7 dedaig] .i. alaind ro'dingestar T 9 fonenaig] .i. ro'funigestar .i. dorigni a
 funech .i. a glanad T 10 iath-maige] .i. ferand T mó-r-gein] .i. is mor in
 gein; Patraic, *no* mor gin (gein .i. mor do genib F) filem oc a gude .i. gena fer
 n-Erenn (érend F) ule TF 12 do-nn-esmart] .i. do-nn-esairefe (do'n'-F) .i.
 dogena ar tesargain (tessarcain F) TF 13 a brithemnacht] .i. ar in T (a F)
 brithemnas bratha TF .

[NOTA.]

T] foll. 16b and 17 *in sup. marg.*

. . . dia ira est quando non peccantibus irascitur deus
 . . . Ezechiel ad . . . iam non irascer tibi et zelus meus recessit a
 te¹; quem dominus diligit corripit² et reliqua.

Iesus per litteras Grecas, id est iota, eta, sima, nunc scribitur; et ideo per aspirationem . h . apud Latinos scribitur pro similitudine et eta Grece et h . ha Latine. Sicut nomen Ebreum quod est Iesus; sic in Ebreo notatur per tres litteras Ebreicas, ioth, hec, samech, ut est Iesus et per similitudinem hec . h . Ebreice ponunt latum . h. / et ro et sima ut Christus ideo per χ, ics, apud Latinos pro similitudine χ et scribitur sima ut . . . conuertitur Iesus nomen illi Christus uero dignitatis uocabulum. Sic haec nomina coniunxit, id est, Iesus Christus, quemadmodum dictus est Abraam patriarcha, Aron sacerdos.

¹ Ezech. xvi. 42.

² Hebr. xii. 6.

[PRAEFATIO IN HYMNUM S. ULTANI.]

T] Brigit bé bith-maith : commad he Colum Cille dogneth in n-immun-sa, *ocus* is i n-aimseir Æda meicc Ainmerech dorone hé maso é dorone. Iss-e fath a denna : anfud mór tanic do Colum Cille in tan dochoid dar muir co tarlai i coire 5 Breccan, co ro'ttaig Brigit co tísad féth dó, *ocus* co n-erbairt ‘Brigit bé bith-maith’. *No*, is Broccan cloen dorone hé, *ocus* is inunn aimser i ndernad *ocus* ‘Ni car Brigit’. *No*, is triur do muint(ir) Brigte doronai he : dochotar do Roim co roach-tatar Blasantiam, co tarla fer do muintir na cathrach doib 10 immuig, co ro'iarfaig doib ‘in rancatar a les oegedacht’ ; atrubratar-som co rancatar. Rós-fuc leis iar-sen di-a thaig, co tarla doib scolaige iar n-a thictain o Róim illic, co ro'iarfaig doib, ‘can as tancatar *ocus* ced ar a tancatar’ ; atrubratar-som *conid* ar oegedacht. “Is pudar sein,” ar se, “ar is é bés 15 ind fir-se marbad a oeged” ; *ocus* ro'iarfaigset-som sein tria thincosc in scolaige. Tuccad tra neim doib il-linn, co ro'molsat Brigit di-a soerad, *ocus* co ro'chansat ‘Brigit bé bith-maith.’ Atibset in linn cosind neim, *ocus* ni dernai pudar dóib. Tanic *tra* fer in tige di-a fegad, dús in ro's-marb ind 20 neim, *ocus* atchondairc eat i mbethaid, *ocus* atchondairc ingen sochraid etarru. Tanic iar-sein isin tech *ocus* ro'boi *for* iarair na hingene, *ocus* ni's-fuair ; *ocus* ro'iarfaig doib ‘cid dochoid ind ingen,’ *ocus* attrubratar-som ‘ni's-acatar etir.’ Doratad *tra* cumrech forru-som, co ro'marbtas iar n-a barach mani 25 foillsigtis in n-ingin. Tanic *dana* in scolaige cétna chucu iar n-a barach di-a fis, et inuenit eos in uinculis, et interrogauit eos quomodo euaserunt et cur ligati sunt. Responderunt ei et

FL] 1 hé F amsir F Ainmirech F 3 doróne F *om.* he maso é dorone FL is hé fáth F 4 do Cholum F dochuaid F 5 Brecan F ro'ataig F anfu *pro* féth F 6 *om.* bith-maith F Brocan cléen doronai he F 7 inund amser F Brigit be F Brigit buadach bith L 8 muintir F 10 ro's-fiafraig dibh L les oegedecht F 11 *om.* -soin F iar-sein F 12 toighecht L co ro'iarfaig *pro* iar n-a thichtain o F 13 cid F 14 oegedact F sin F is he F 16 tucad F -lind F 17 sóerad 18 lind F pudair F 19 iarum *pro* tra L dus F 20 atchonnairc F atconnac L slana *pro* i mbethaid F atchonnairc F 21 ro'báí F 22 hingine F ced F 23 *om.* ind ingen F atrubratar- F ni's-acatar F 24 cuimrech F forro- F 25 foillsigtis F -ingein F 26 arnabarach F *om.* eos F 27 euasserunt F *om.* responderunt ut alii dicunt L

T] narrauerunt ei omnia quae eis contigerunt secundum ordinem, et dixit scolasticus eis, "cantáte ei laudem quam fecistis."

30 Postquam autem illam cantauerunt inter eos sancta Brígita omnibus illis apparuit. Tunc penituit ille et demisit illos ex uinculis, et dedit suam sedem in Blasantia Brigitae, uel Blasantium totam, ut alii dicunt.

No, is Brenainn dorigne in n-immun-sa : nauigans mare et
35 quaerens terram repromiseonis audiuit bestiam aliam clamantem et adiurantem uoce humana bestiam aliam conuocantem et rogantem Brendinum et ceteros omnes sanctos Hiberniae insolæ, excepta Brígita, ne sibi alia bestia noceret ; et nihilominus tamen uim ab alia patientem usque dum rogaret
40 Brigitam, euadentem uero postquam rogaret Brigitam et nihil mali a persequente patientem, interrogantem ut diceret alia quae eam persequeretur, "postquam Brigitam adiurasti, nocere tibi non possum." Postquam uero Brendinus haec omnia et honorem quem dedit bestia Brigitæ præ ceteris, ad-
45 miratus est et Brigitam laudauit dicens 'Brigit be bith-maith.'

Locus ergo mare ; causa ad laudem Brigitæ ; tempus uero Diarmata meic Cerbaill rig Herenn. Tanic dana Brenainn iar-sein do Chill-dara co Brigit, co fessad cid ar a tarat in beist in mare onoir do Brigit sech na nóebu archena. O
50 ro·siacht tra Brenainn co Brigit, ro·chuinnig cuicce co tarrtad a coibseña, cinnas ro·boi grád Dé aicce. Atrubairt Brigit fri Brenainn, "tabair, a chlerig, do chobais prius, ocus dobér-sa iar-sein." Atrubairt Brenainn, "o'nd ló ro·gabusa crabud, nocho deochadusa dar secht n-immaire cen mo menmain i
55 nDia." "Is maith in chobais," ol Brigit. "Tabair-siu dana, a chaillech," ar Brenainn, "do chobais." "Dar mæc na hingene," ar sí, "o'nd uair doratusa mo menmain ind, ni

FL]	28	om. ei F	31	dimisit F	34	Broenaind F	om.
nauigans	usque ad lin.	69 L	35	aliam bestiam F	39		
aliam bestia uim faceret illi	pro	uim	patientem F		42		
rogasti pro adiurasti F		43	Broenaind pro Brendinus F	Brigitæ			
bestia præ ceteris dedit F	45	om. et F	46	igitur pro ergo F	causa		
autem F	47	ríg Hérend F	Broenaind F	48	om. iar-sein do		
Chill-dara L	Cill F	fesad F	49	beist isin mhuir L	50		
ro·siact F	Bróenaind	chucce F	tartad F	51	acce g. D. F	52	
Brenaind F	choibseña	pro chobais L	53	postea pro iar-sein F	dixit		
pro atrubairt F	Broenaind F	ro·gabud-sa F	54	deochudus-sa F	tar		
.iii. n-immairibh L	55, 56	coibsen L	56	Broenaind F	dofhitir		
pro dar L	57	hingine F	doratus-sa F				

T] thucus ass." "Dar Dia, a chaillech," ar Brenainn, "is coir do biastaib cia doberat onóir duit sechoinne."

60 No, is Ultan Aird-breccan dorigne in n-immun-sa; ar molad mBrigte dorone. Ar ropo do Dail Chonchobair dosom, *ocus* rop ed *dana* do mathair Brigte i. Bróicsech ingen Dall-bronaig. I n-aimseir immorro da mac Æda Slane doronad fóe-sein, ar it e ro-marbsat Suibne mac Colman

65 Móir for leth-laim Ultan. I n-Ard-breccan *dana* dorónad.

FL]	58	challech F	Broenaind F	dar linn <i>pro</i> dar Dia L	59
honoir F		gia no·berut L	60 -brecain F	hunc ymnum F	doroine an
					ymonn-sa L
	61	Brigte doronai F	62 rob F	Brócsech F	63
-amseir F					
	64	dorónad foesin F	fesin L	it é F	Colmain móir F
65 Ultain F					
		-brecain F	dno doronad he F	<i>om.</i> i n-A.-b.	<i>dana</i> L

[HYMNUS S. ULTANI IN LAUDEM S. BRIGIDAE.]

T] **B**rigit be bith-maith
breo orda oiblech,
do'n'fe do'n' bith-laith
in grian tind taidlech.

5 Ro'n'soera Brigit
sech drungu demna,
/ro'roena reun
catha cach thedma.

10 Do'rodba innunn
ar colla císu
in chroeb co mblathaib
in mathair Ísu

15 Ind [f]ir-óg inmain
co n-orddain adbail,
biam soer cech inbaid
la'm nóeb do Laignib.

[fol. 17.]

FLX] tit X C[o]lum] c[ille] c[ecinit].

1 bé F 2 bruth pro breo FL órda óiblech F 3 -fé FL bhith-fhlaith LX 4 grían F 5 -sóera F -særa L -saora X 6 drungu F 7 remond F remhainn L remaind X 8 tedma FL 9 innund F indonn L indaind X 10 cissao L 11 an naob co rathaib X 13 ind ír-óg F an fhir-ógh L 14 -ordden adbil F go n-ordan adhbhuil L 15 bum sær L cech n-inbaith F gach n-i. L gach inbuidh X

Glossae TF] 1 Brigit] .i. bríg aitt . . . at atque a bríga . . . T^{mg} .i. breo saigit T^{mg} F^{mg} .i. homines T .i. fir Herend, no F breo aigit TF (agit F) .i. homines T .i. immeclaigit F no brigit no brig ar (baitte) i fertaib oculus mirbulib F^{mg} be] .i. ben, ut dicitur bé-bind (be-ind F) .i. ben find TF bith-maith] be bith-maith din Brigit .i. ben maith tre bithu .i. dogres F^{mg} 3 do'n'fe] .i. do'n'fuca ('fucca F) TF^{mg} 4 tind] .i. tentide no, lainderda T .i. tenntide F taidlech] .i. taitnemech F 6 drungu] .i. sech buidne T 7 ro'roena] .i. ro's'roena .i. ro'bisse F 8 tedma] .i. cacha dualcha F 9 do'rodba] .i. ro'dibda TF 10 colla] .i. cisa (cissu F) ar colla TF císu] .i. peccata T .i. pecta F 11 blathaib] co sualchaib (suailchib F) TF 13 fir-óg] casta et uirgo corpore et spiritu fuit T^{mg} pro Deo TF inmain] .i. linne TF no, la cach T 14 orddain] .i. co n-ord anai, no co n- F ord an TF adbail] .i. attad bil F ada .i. fas T ada .i. coir F bil .i. inill TF .i. is ada corop inill ordan oculus erechas noebs-Brigite dogrés T co n-ordin adbil din Brigit .i. co n-ordin as choir do bith co inill .i. co martanach F

TJ Leth-cholba flatha
la Patraic prímda ;
in tlacht uas lig[d]aib
ind rigan ríg[d]a.

20 Robbet iar sinit
ar cuirp hic-cilicc ;
di-a rath ro·n·broena,
ro·n·soera Brigit.

25 Brigit bé

Brigtæ per laudem Christum precamur
ut nos celeste regnum habere mereamur. Amen.

FLX] 18 Patraic priindu F 19 ligaib F os lighdhaib X 20
rígan rígda F righan righdha LX 21 ro·m'bend X 22 i cilic F
24 -sóera 25 b pro bé F 27 om. habere F
*Pro vv. 26, 27 X habet. Sancta Brigita virgo sacratissima in Christo
domino fuit fidelisima &c.*

Glossae TF] 17 leth-cholba] .i. Brigit TF amal bíte da cholba i ndomun, sic
Brigit *ocus* Patraic i nHerenn T^{mg} eregdai. ar mar bad colba ic roind
taige, sic ro·roin Brigit *ocus* Patraic flathius Herend inter se *conid* hi as cen]d] do
mnaib Erend, Patraic *immorro* as chend d' [f]eraib F flatha] .i. flathemnasa TF
Herenn T Erend F 18 Patraic] .i. cend do feraib Herenn Patraic, cend do
mnaib Herenn Brigit T 19 ligaib] .i. ua[s] socraidib T .i. din Brigit .i. is etach
do[roi]sce cach n-etach socraid hi F 21 sinit] .i. set sin TF .i. iar sentaid F
22 cilicc] .i. i (hi F) pennait TF quia cilicum nomen uestis quae fit de finnaib
gabur *no* chamaill T quia cilicum uestis penitentium est *ocus* is do findfud gobair *no*
camail doniter F

[PRAEFATIO IN HYMNUS S. BROCCANI.]

T] Locus huius ymni Sliab Bladma, *no* Cluain mór Móedóc ; perso Broccan cloen ; tempus Lugdach *meic* Loegaire ríg Herenn *ocus* Ailella mac Dunlange rig Lagen ; causa .i. Ultan Aird-breccain a aite do'ro'thlaig fair co rinnised ferta 5 Brigte trea chumbair mbriathair cuibdius fileta, ar is e Ultan ro'chomthinoil ferta Brigte ule.

F] 1 chluain Moedóc 2 Broccán *meic* Lugdach 3 Herend
meic Dunlaing 4 -breccain ro'innised 5 b . . . mar briathra
 filita is side 6 uile do

[HYMNUS S. BROCCANI IN LAUDEM S. BRIGIDAE.]

T] **N**i car Brigit buadach bith,
 siasair suide eoin i n-aitl,
 contuil cotlud cimmeda
 ind nóib ar écnairc am-maicc.

5 Ni mor n-ecnaig etaide
 trínóit co nhuasail hiris
 Brigit mathair mo rurech,
 nime flatha ferr cinis.

10 Nir·bu ecnairc nir·bu elc,
 ni bu cair ban-chath brigach,
 ni bu naithir bémnech brecc,
 ni rir macc De ar díbad.

F] 1 Ní cair 4 noeb 6 trinoit *n*-usal 7 ruirech 10
 pu char brígach 11 nathir béisnech

Glossae TF] 1 car] .i. ni ro'char TF Brigit] .i. breo'saigit TF buadach] .i. in bonis operibus T bith] .i. in bith TF 2 siasair] .i. ro'saidestar TF eoin] .i. auis, uel Iohannis T .i. auis *no* Eoin .i. in uirginitate F^{mg} ailt] ingen ait *no* F .i. in altitudine TF 4 maicc] .i. Crist T 5 mor] .i. ni bu assa (asa F) TF ecnaig] .i. a hécnach TF 6 hiris] .i. iss-i T inti F ro'bói *co* *n*-iris usal (usail F) na trinoite occai TF 7 rurech] .i. mo ro'ríg T 8 cinis] .i. is ferr ro'genair T 9 ecnaire] .i. ni (nir F) bu écnraigthid .i. ni dénad écnach neich TF elc] .i. ni bu ole T nir bo *no* nibu elcnide *no* ni bu emilt F 10 chair] .i. ni ro'charastar cath (na mban) mbronach T 12 rir] .i. ni ro'recc ('rec F) TF dibad] .i. ar indbas de daide T

T]

Ni pu *for* seotu santach,
 érnais cen neim cen mathim,
 nirbu chalad cessachtach,
 ni cair in domuin cathim.

15

Nírbu fri óigthiu acher,
 Cain-bai fri lobru truagu ;
for maig arutacht cathir
 dollaid ro'n'snade sluagu.

20

Nirbu airgech airslébe,
 genais for medon maige
 amra arad do thuathaib
 do ascnam flatha *maic* Maire.

25

Amra samud sanct-Brigte,
 amra Plea conhualai,
 ba hoen im *Crist* co ngaba
 dal as chomtig fri dama.

25

F] 13 bu seotu 14 erneis 15 'bo 16 domun 17 ni bo
 18 -bói 19 arautacht 21 ni bu argech eirlébe 23 árad
 24 d'ascnam 25 sámud 26 conhuála 28 dál comtig dáma

Glossae TF] 13 seotu] .i. *nir'bo* (bu F) santach fri seotu TF 14 ernais]
 .i. ro'ernastar T ro'ernistar F neim] .i. cen imdergad TF 15 calad]
 .i. *nir'bu* (bo F) gand TF 16 cair] .i. ni ro'char TF in domun . . . T
 cathim] .i. caithem (catim F) in domuin di fein TF quidem F 17 acher]
 .i. fergach *no* feochur T ferchach fechuir *no* acer .i. ac hir .i. ira F 18 bai]
 .i. cáin no'bii(d) T truagu] .i. airchisecht na lob(ar) truag T 19
 maig] .i. Laigen T arutacht] .i. ro'chumtaig TF cathir] .i. Cell-dara T
 20 dollaid] .i. de TF ro'n'snade] .i. Brigit, *no* ciuitas TF 22 genais] .i.
 gniis bonum T 23 amra] .i. in chathir, *no* Brigit (.i. Brigit F) TF 24
 ascnam] .i. do athascnam TF 25 amra] .i. bona TF sanct] .i. a sancto
 TF 26 Plea] .i. Bl(asantia) .i. cathir sen fil do Brigit in Italia; *no* Plea,
 cathir fil do Brigit *for* Muir Icht, *occus* is e a hord side fil ic muintir Brigte. Et sic
 factum est id .i. Brigit ro'fo'oid mor'feisiur uadi cor-Roim do foglaim uird Petair *occus*
 Poil, ar na ro'comleced di fein o Dia a techt. In tan do'roactatar co Brigit, ni
 ro'mar oen-focul occu di-a n-urd. "Ro'fitir mac na hingene," ar Brigit, "ni mor
 uar tarba, cid mor *for* saethar." Misit iterum alios .uui. uiros; similiter contigit eis
 quam primis et tunc misit alios .uui. uiros *occus* a mac dall-se leo, ar cach ni no'chluned
 sede, ba mehuir leis fo-cetoir. In tan tra ro'ssiaictatar co Muir Ict, tanic anfud doib
 fair cor-ralsat sis anchoram; ro'lend ar bend-chopur in derthaige, co ro'laset crand-
 chor inter se im techt sis, conid do'n dull do'rala tect sis. Et exiuit et absolut ille
 anchoram et stetit and-sein co cend iubliadne ic foglaim ind uird, co do'ruachtatar in
 fiallach aile cucai anair, co tarla anfud móir doib beus isin bale cétna; co ro'lasat
 anchoram sis adhuc co tanic in mac dall leo anis co n-urd celebartha illius eclesie secum
 ad se; *occus* tuc leis clocc anis cucu, *occus* e clocc in meic daill indiu in clocc sein ic
 muintir Brigte; *occus* is e ord fil occu in t-ord tuc in dall leis o Plea F^{mg} conhualai]
 .i. ro'éalai .i. as a hord ro'cain-bui co brig T .i. ico a nual F 27 gaba] .i. ba im
 Crist a oenur ro'bói ag-gabud TF *no* co ro'gabastar T .i. co n'erbait F 28 damæ]
 .i. as gnathach fri hegeda (hoegidu F) TF, *no* ba menic a dal-si fri truagu T

T]

30

Fo-uair congab Mac caille
 caille os chinn sanct-Brigte ;
 /ba menn inn-a himthechtaib,
 for nim ro'chloss a hitge

[fol. 17b.]

35

Dia, no'd'guidiu fri cech tress,
 nach mod ro'sasad mo beoil,
 domnu murib, mó turim,
 triar óen-fer, amru sceoil !

F] 29 -huair om. congab 30 calle uas chind 31 mend 32
 ro'clos a itge 33 tres 34 ro'sasat 35 moo 36 -fer

Glossae TF] 29 fo-]. i. maith in-sen (sen F) TF fohuair] .i. in tan ro'po ail do Brigit grad n-athrige do thabairt fuirri, luid *tra co Cruachan Bri Ele i n'Uib Failge*, o ro'chuala *epscop* Mél do bith and *ocus* mor-feisiur challech immalle fria ; *ocus* in tan rancatar, ni rabai in t-*epscop* ar a ciund acht dochuaid i crich Ua Neil fo-thuaith. Luid si din iarnabárach *ocus* Mac caille d'eolus rempe dar Moin Faichníg fo-tuaith, *ocus* dorigne Dia corbo mag min-scótach in móin. O rancatar *tra* i comfocraib cosin baile ir-rabi *epscop* Mél, asbert Brigit fri Mac caille, go ro'sudiged calle dar a cend, ar na digsed cen fíal dar a cend cosna cleircib, *ocus* comad e-sen calle forathmentar. Iar riachtain di-ssi *dana* issin tech ir-rabai *epscop* Mel, ro'las colum tentide ass-a cind co clethe na hecailse. Atcondairc *tra* *epscop* Mél sen, *ocus* ro'iarfaig, "caiche na caillecha?" ar se. Asbert Mac caille fris, "is hí sen," ar se, "in caillech airdire a Laiginib, co Brigit." "Mocen di," ol *epscop* Mel ; "is me-se do'sraigert in tan bói i mbroind am-mathar," ar se, - .i. fecht dochuaid *epscop* Mél do tig Dubthaig ; atcondairc setig fo brón, ro'iarfaig, "ced das in ben maith?" ar se ; "ata lim-sa adbar," ar si, "ar is tochu la Dubhach in chumal-sen fil ic indlat duib-si annaas me-se" ; "is deithbir duit-siu ón," ar *epscop* Mél. "ar fogenaid do sil-su do sil na cumaile."—"Cid di-a tanatar na callecha ille?" ar *epscop* Mél. "Do thabairt grad aithrige," ar Mac caille. "Dober-sa on," ar *epscop* Mél. Iar-sein *tra* ro'earlegait grada fuirri, *ocus* is grad *epscuip* dorala do *epscop* Mél do thabairt for Brigit, ciarbo grad aithrige nama rop ail di-si féin ; *ocus* is and-sein ro'chongaib Mac caille caille uas cind Brigte, ut ferunt periti ; *ocus* is do-sen dliges comarba Brigte dogres grad n-*epscuip* fuirri *ocus* honor *epscuip*. Cein ro'bas ic erlegind grad fuirri-se, is amlaíd ro'boi, *ocus* coss na holtore 'n-a laim ; *ocus* ro'loscthe sect n-ecailse for in chois-sein *ocus* ni ro'losced hi and. Dicunt alii commad i Feraib Telech nó'beth ind eclas i tarla grada for Brigit ; no is i n-Ardachud *epscuip* Mél ata, ut alii dicunt. Iar-sen *tra* ro'pridhai *epscop* Mél. uiii. mbiate euangelii doib a n-octor caillech, iar ndul doib ule fo gradaib, *ocus* do'raiga cach ai dib a biait : do'raiga *dana* Brigit biait na trocare. Is and asbert, na tomelad biad cen (fer grайд) di reme dogres, *ocus* Nait Fraig robo fer legind di-si o-sen immach dogres, *ocus* do feraib Turbi do-side F^{mg} [congab] .i. ro'chongaib T Mac caille] .i. m̄c mathair side do *epscop* Mél, *ocus* is é side ro'sén caille for cenn inBrigte. Mac caille ro's'gaib in caille (os a) ciund cein ro'boi Mél oc sénad inna caille T 31 menn] .i. ba follus TF 33 no'd'guidiu] .i. no't'guidim T no'd'guidim F 34 mod] .i. cech mod T nad mod F ro'sasad] .i. ro'seset T ro'seset F 35 domnu] .i. fudumnu (fodumna F) quam mare TF turim] .i. quam potest homo cum narrare T 36 amru sceóil] .i. adamra scelaib uait side uiii. bliadna ro'boi Coemgen inn-a sessam i Glind Da Locha acht clar foi nama, *ocus* se cen chotlud frisin re sin ut ferunt, inn-a cros-figill co ndernsat na heoin an nitu .i. n-a glacaib ut ferunt F^{mg}

T]

40

Fuacru do'n cath Coemgen cloth
 snechta tria sín luades gæth,
 i nGlinn da loch cesta croch
 con'idn'arlaid síth iar saith.

45

Ni bu sanct-Bright suanach,
 ni bu huarach im séirc Dé,
 sech ni chiuir ni cossena
 ind nóeb dibad bethath che

A ndorigenai in rí
 do fertaib ar sanct-Brigti
 ma dorontai ar dune,
 cairm i cuala cluas nach bi?

41 F] 37 fo a chrú cé	38 snecta 42 uarach 47 ar ni dernta	39 nGlind dá 43 hosena duni	40 sáeth 44 dibad bethad 48 carm bí
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Glossae TF] 37 cath] .i. do'n struith T do'n chad .i. do'n truith; dictus est cadus, *ocus* cad uaid-side F^{mg} .i. Coemgen ingen *no* a gin .i. a drech, *no* maith a erlabra F Coemgen] no'thercanad Brigit do Chóemgen chaith airdirc condiluaithfed gæth tre snechta *ocus* tré sin fo'n chro i nGlinn Da Locha; ar is ed innister, co ra'bai Coemgend co cenn .uii. bliadan inn-a sessam cen chotlud, *ocus* cró a chubat séin imbi i n-arda, (n)o comad athrec tantum, (n)o feib ro'bai Coemgen (f)o'n chró cen chotlud, sic (n)i rabai sanct-Bright suanach T^{mg} cloth].i. clothach .i. airdirc TF^{mg} 38 luades gæth].i. ro'ludestar in gaeth se nechto tre sin do tothacht iarcomaire sen ar is medon na dulect dobertha ante quod non additur in fine F^{mg} 39 da loch].i. da locha F 40 'arlaid].i. co ro'airlestas T co n-airtnig F saith].i. ar ngalur no T iar sáethur TF 41 suanach] sic sancta Brigida fuit sicut Coemgen .i. cotultach F 42 huarach].i. ni bí (bu F) iar n-úaraib no'bíd TF^{mg} *ocus* tan ale nad bid F^{mg} serc Dé occi T acce serc Dæ F^{mg} sed semper habebat TF^{mg} et a man. post. .i. ni hi n-uairib sercc De aice *acht do grés* F 43 chiuir].i. ni ro'chren TF cossena].i. ni ro'chosnastar TF dibad].i. indbas T 44 che].i. in domuin chentart T .i. centarach F 46 fertaib].i. cenn-adart (cen a. F) se na fertaib in-so (so F) sis TF 48 cairin].i. ubi T .i. cid cairm .i. ubi F

T]

50

Cetna thogairt di-a foided
la cet-im hi fenamain,
ni's· gaib do rath a hóeged,
ni's· dígaib al-lenamain.

55

al-lucht saille iar-suidiu,
fescor,—ba hard in coscur,—
sech ba sathech in cu de,
ni bu bronach in toscur.

F] 50 cét-eim 51 ·geib 53 luct salle 54 fescur
a pro in 55 sáthech

Glossae TF] 50 fenamain]. i. fén do·uc a ban-tigerna cuci do'nd arge ar chend imbi TF^{mg} fect tanic in t-ángel go Brigit, co ro's·foid do fuaslucud a mathar ro·boi ico'nd druid .i. mac Midrui es-side. Do Chonnachaib a mathair side, *ocus* do feraib Muman a athair, *ocus* im-Maig Fenenna i n-(. . . tuib)-cliach ro·boi side ind inbaid-sin. In tan dana ro·siact Brigit corrici sen, is and ro·bai a mathair ing-galur sula ico'nd inis, co ndeoched-si *ocus* ara in druid le dochom am-mathar cor-ragaib si in cucnecht d'a hes, *ocus* co ndenad deirc moir de'nd airliud ; *ocus* ro·chuala in drui sen. Luid in t-ara di-a thig, “Cinnas,” ar in drui, “atathar ico'nd inis?” “Am budech-sa cetus,” ar in t-ara, “*ocus* at remra na loeg, *ocus* it buidig na hoegid.” *Ocus* robo olc lasin druid *ocus* la mnai in dearc do denam do Brigit, co tancatar *ocus* rusc mor leo do gabail etma for Brigit, *ocus* di-a doerad iar-sein mani hetar im imda acce. *Ocus* ni rabe immorro acce-se acht torud col-leith, ce raigaib-se in rand-sa :

mo cule-se
cule Fiadat find,
cule ro·bennach mo ri,
cule con-ni ind.

Et dixit iterum :

ti mac Maire mo chara
do benna (chad mo chule),
flaith in domain co immel :
ro·be immed la sude.

Et dixit tertio :

am-mo ruri-se,
connic na hule-se,
bennach, a De, nuall cen geiss
do't laim deis in cule-sa.

Ro·raind in torod se sub numero trinitatis; le[th]-torud tra tuic-si asin chulid. “Is maith,” ar ben in druid, “do línad ruisc moir ind-sen.” “Linaid-si for rusc,” ar Brigit, “*ocus* dobéra Dia ní ind” sen in driu *ocus* a ben F^{mg} 51 rath]. i. do biathad hocht T 52 lenamain]. i. in lenamain tucus oegid fuirri T 54 hard]. i. ba mor T coscur]. i. in mírbail T 56 toscur]. i. in t-óegi .i. in toscur da, no in tuata, no in cugud, no in (i F) gnim dorigne Brigit oc tabairt in biid do (don F) choin TF^{mg}

T]

Lathe buana dí mad-bocht,
 ni frith locht ann la'm chraibdig ;
 ba tair coidchi inn-a gort,
 fo'n bith ferais annich.

60

Epscoip do·da·ascansat,
 nir'bo diuir in gabud dí
 main-bad fororaid in rí
 blegon inna mbo fa thri.

F] 57 lathi di 58 fríth and crábdig 59 batar caidchi
 na 60 mbith anbig 61 ascensat 62 nírbu diur 63
 man- forarair

Glossae TF] 57 lathe] lathe i 'tir na bennact' ic Airiud Boinne i toeb Cluana Iraird doronad in firt-sa, no ic Domnuch Mor i toeb Cille-dara .i. flechud in each inud *ocus* turad i ngort Brigte F^{mg} mad-bocht] .i. maith ro'boinged T mad-bocht] .i. maith ro'boinged, ut quidam poeta dixit :

do bargin o fotira foss nui
 dia na's'tabra d'oegedaib
 mad-booth di-a chuslind chu.

alaile:

nocho tabrad do duine
 ni mad coire ract
 dia buain in maith seis dia fume F^{mg}.

58 chraibdig] .i. la Brigit TF^{mg} 59 tair] .i. ba terad T ba toerad chaidche F^{mg}
 60 annich] .i. snigi án T flechud mor F^{mg} 61 epscoip] .i. .uui. n-epscoip
 tancatar co Brigit a Huib Briuin Chualand o Thelaig na n-Epscop sainrud co Cill-dara,
 cor-ro'iarfaig Brigit di-a coic .i. do Blathnait, 'in raba biad acci?' Illa dixit, 'nom.'
Ocus ro'boi imloscud la Brigit an-i hi-sen .i. gen biad occi illis ; con n-erbairt in
 t-aingel fri Blathnait, co tucad na bu co Loch Lemnacta fri Cill-dara a-tuaith di-a
 mblegon, co ro'bligte fo-di reme. Tuctha din na bai *ocus* ro'bligte, ec ndeoachaid in
 loim dar na lestraiib *ocus* no'linsfates cid lestru Lagen ule ; doberais chuccu ; et unde
 stagnum nomen accepit F^{mg} ascansat] .i. ro'athascansatar T ro'athascnastar F
 62 diuir] .i. ni bu bec, no F ni bu dereoil TF 63 fororaid] .i. mani TF fortach-
 taiged T suret F

T]

Argairt lathe ánbige
coercha for medón réde,
scarais iarum a forbrat
i taig for deslem gréne.

70

In macc amnas ro·das·gaid
Brigta ar écnairc ar-ríg,
dobert secht multu úade,
a tret ni·s·dígaib al-lín.

F]	66 caircha	68 desleind	69 ro·d·ascaid	70
	Brigtæ	71 húaide	72 trét	

Glossae TF] 65 argairt] ro-ingair TF .i. bói Brenaind .iiii. bliadna for muir oc iarrair Tire Tarrgere. Boi beist ico a lenamain frisin re-sin i ndiaid in churaig. Fecth and tanic beist aile cuci di-a marbad, co ro·attaig in beist Brenaind oculus noebu Erend olchena frisin beist ole, *occus* ni ro·s·anact co ro·attaig Brigit; co n-erbairt Brenaind iar-sen, na biad ni fod siriu for muir, no co fessad cid ar a ndernad ar Brigit in firt-sa sech cach. Tanic iarum Brenaind for set do šoegid Brigit, *occus* ro·foillsigid do Brigit ani-sen. Is and ro·bói Brigit an tan-sen ic ingaire cairech i Cuirriuch Liphe, co ndeochedaid in comdail Brenaind co Domnach Mor fri Cill aniar; co ro·bennach cach dib di-a chele. Ic lice Brenaind lo iar-sen isin tes facetoir Brigit a cocholl fluich forsna goo grene *occus* stetit forru. Atribairt Brenaind fria fri-a gilla a chochull do chur forro, co torchair dib fa-di: foceird Brenaind fein in tres fect co feirg, *occus* tarrasair fortu tunc. Ro·iarfaig Brigit di-a coic, ‘cia met ro·bói occa do biud?’ Atbert side, ‘na rabai occa acht óén octmad grain eorna.’ Rucad iarum do muliund Ratha Cathair fil for Cil-dara aniar fa-di, *occus* foreintthes a bleith and, ar is and do·rala Ellill mac Dunlaing ri Lagen ind inbaid-sin .i. ic Rath Cathair. Dochuaid dana timthirid Brigit in tres fect, co ro·lad il-linne in mulind co n-a bulc, conid iar-sen dorat Brigit brethir for Raith Cathair co na be de na tente na doene inti co brath; *occus* co ndeochedaid in mulend ule fo'n talmain. Tuc tra timthirid Brigit a bolc asin linne *occus* a leth aile do mein bracha, co n-dernad fled de-sen do Brenaind *occus* do Brigit *occus* di-a muintir, co rabatar .xxx. lathe ic tomait na flede-sen simul; *occus* co tarait cach díb a chobais di-a cele. Asbert Brenaind ar thus, ‘na deochaid riam o ro·gab crabud dar .vii. n-immaire cen a menmain i nDia.’ ‘Is maith,’ ol Brigit, ‘Deo gratias ago.’ Asbert immorro Brigit, a menmain i nDia, na tuc ass etir.’ Adamraigid Brenaind in ni-sen. ‘‘bud fir din,’’ ol Brenaind, ‘‘cia no·der-scaigthe-su dinne a cach leth.’’ Sic narrauit ei omnia quae in mare a bestiis audiuit, *occus* doronsat iar-sen F^{mg} lathe].i. il-ló T ánbige].i. flechuid moir T flegud mor F 66 réde] .i. im-Maig Life (liphe F) TF 67 scarais] .i. scailess T sealis F iarum] .i. iar-sein F forbrat] .i. a cocholl TF no secipetach uachtiorach archena F 68 deslem] .i. for desired .i. forsna gó gréne ro·bátar (i n-)a laim deis T for deis les, no for deis F 69 macc] .i. in meirlech (merlech F) tanic co Brigit TF in mac amnas] ic Raith Derthaige .i. n-Hub Failge doronad in firt-sa .i. tanic merlech co Brigit fo .iiii., co mbered molt cech uare uadi do chairchaib mná Dubthaig, co ro·athferad for Brigit; co n-erbairt Brigit, ‘‘fegait-se for caircha, dus in marat ule’’; ro·fegsat iarum .i. Dubthaig *occus* a ben, *occus* fuaratar eat ule i comlanc cen esbaid neich F^{mg} ro·das·gaid] .i. ro·gudestar T .i. ro·gadestar F 70 rig] .i. ar in rig i tai (ta F) cenarcus TF (tab)air ní do na (cair)chaib (d)am-sa, ol se T tabair dam ni do na caircaib ol se F 71 dobert] .i. ruc T roc tis F

T] Is da'm sous m'atchous
75 a ndorigenai do maith :
amra dí in fothrugud
senta impe ba derg-laid.

80 Senais in caillig comail,
ba slan cen neim cen galar.
ba mó amru arailiu,
dí'n chloich dorigne saland.

Ni ruirmiu ni airmiu
a ndorigenai ind nób-duil :
bennachais in clar-ainech
comdar forreil a dí suil.

85 Ingen amlabar dobert
Brigta, ba hóen a amra,
/ni luid al-laim ass al-laim
comtar forreil a comlabra.

[fol. 18.]

F]	73 dom	74 ndorigénai	77 comaill	79 mo amro
80 don	81 rurmo	airmo	84 comtar	86 Brigtae om. a
87 a láim as a láim		88 réil	shúil ac-c.	

Glossae TF] 73 sous] .i. is do'm dán TF .i. is do'm filidecht F atchous] .i. mad di-a n-innisiur (inisiur F) TF 75 amra] .i. maith TF^{mg} + i Cill-dara doronad in firt-sa .i. dune trúag di-a ro'dlect ri Lagen lind, *ocus* ni rabai adbar a denma, . . . tanic co Brigit. Is and ro'boi Brigit i fothrucud ar a cind, co ro'attaig in duine truag-sin hi-side mise co ro'cobrad e, co ro'sen Brigit iar-sen in fothrucud ir-rabai, co nderna nua-lind de, *ocus* co tardad do'n dune iar-sen *ocus* co taraid side do'nd rig F^{mg} fothrugud] .i. ir-raba sí fein T 76 senta] .i. bennachais .i. ro'senastar TF laid] .i. ba lind derg (derc F) .i. ba flaith derg (derc F) TF^{mg} 77 senais] .i. ro'senastar F^{mg} comail] .i. comallaig T comaillig F^{mg} 78 galar] caillech ir-rabai comaille, do'deoched co Brigit *ocus* ro'sic T caillech ro'boi i Cluain Moisena *ocus* comaille inti, co tarla Brigit dochum na cille, co tanic iar-sen co Brigit *ocus* corbo glan iarum F 79 mó] .i. ba mo-de in t-amra firt aile do denam F 80 saland] i Cuirriuch Líphi doronad in firt-so .i. fer tanic sech Brigit *ocus* saland for a muin, co n-erbairt Brigit ris, "cid fil fort?" "Clocha," ol se. "Bid ed," ol Brigit: ro'comallad amlaid-sen; tic ille q. tanic *dana* iterum sech Brigit, et illa dixit ei, "cid fil for't muin?" "Saland," cl se. "Bid ed," ol Brigit; *ocus* ro'firad amlaid F^{mg} 81 ruirmiu] .i. ni ro'airmius T .i. ni etaím a thurim F airmiu] .i. ni etaím a arim TF no ni airnim F cecha (cech in F) dernai (derna F) do fertaib TF 82 nob-dúil] .i. Brigit T .i. in duil nób F 83 bennachais] .i. in clar-ainech .i. ro'bennach; i Cluain Chorcaige i n-Uib Failge doronad in firt-sa .i. clam tucad co Brigit, co n-erbairt fris, in tom luachra ro'boi inn-a [f]arrad do thabairt asind inud ir-rabai; co tuc ass *dana*, co tanic topur *usei* assind inud-sin, cor-ro'broen fo'agid corbo (slan) F^{mg} 85 ingen amlabar] .i. i Cluain dorigned in firt-sa: ingen amlabor tucad co Brigit cor-ragaib Brigit laim na hingine inn-a laim, *ocus* ni ro'leic side lam na hingine ass-a laim corbo follas a herlabra F^{mg} 86 hóen] .i. do fertaib Brigit T

T]

90

Amra tinne senastar,
ba nert Dé ro·d·glinnestar,
ro·bói mí lán lasin coin,
in cù nocon millestar.

95

Ba mo amru arailiu,
mír do·tlucestar di·nd lucht,
ni coill dath am-maforta,
brothach focres inn-a hucht.

100

In clam ro·gaid ailgais dí,
ba maith conid·rualaid dó ;
senais forglu inna loeg,
carais forgglu inna mbo.

Reraig iarum a carpat
fo-tuaith do Bri Cobthaig Coil,
in loeg lia clam i carput,
in bó i ndiaid ind lóig.

F]	90 ro·do·gl.	91 lan scoin <i>pro</i> lasin coin	92 nicon
94	do·tluchestar don luct	95 a mafarta	97 gade
ailges di	99 forclu na lóeg	100 forclu na	101 charpat
102 -thuaid Bríg	103 al-lóeg	104 al-lóeg	

Glossae TF] 89 tinne] .i. saille T sénastar] .i. Brigit F amra] .i. tinne saille tucad di-si i n-edbairt i Cill Finnend doronad so, co narbo cumain li-a muintii-si i Cill-dara, co rabai and-sein cu cend mis *ocus* cu ic a comét, sech ni ro·leic do anmanna æle corpud *ocus* ni ro· amal ro·caith a haid cetna F^{mg} 90 ro·d·glinnestar] .i. ro·glinnig *ocus* ro·chomet in n-asill T. i. ro·glinnigestar F 93 mo] .i. ba mo-de in t-amra aile fris F 94 do·tlucestar] .i. ro·thóthlaigestar ('toth. F) TF mir] .i. ro·bói isin chore T .i. dune truag ro·cuinnig mir for Brigit, ro·boi isin core, *ocus* nirbo bruthe in biad and eter, co ro·chuinnig se for lucht rca seire erchor do·nrmir frisin dune, co tarla i n-uct Brigte, *ocus* ni ro·(choill) a etach sen F^{mg} 95 maforta] .i. 'n-othad .i. a edach sen, ondí as mafortis .i. cop-chaille TF^{mg} .i. breit bis dar i Cill doronad in fert-sa bec sic F^{mg} 96 brothach] .i. te TF focres] .i. ro·laad TF inn-a uct .i. i n-uct Brigte F hucht] .i. Brigte T 97 in clam] combad clam Patraic, tanic co i chind bo *ocus* ni ro·gaib *acht* in bo ba ferr i n-inis Brigte . . . in loeg sen co ro·bennach Brigit in loeg rob ferr isin buale, co ro·char in bo iar-sin F^{mg} ro·gaid] .i. ro·guid TF a ailgais F ailgais] .i. a itge F 98 'rualaid] .i. co ro·ernestar ('ernastar F) TF 99 senais] .i. ro·senastar F forglu] .i. togu T 100 carais] .i. ro·charastar in loeg togamail (togi F) na mbo TF 101 reraig] .i. ro·raith .i. ro·leic a rith dó do Bri T .i. Nadraich fer-legind Brigte berad-si nar uair nad rabi in tir i-fos, co tart a baile corrici o ro·attaig Brigit im lecud ass, *ocus* ro·leced-som ind iar-sen; ro·cuinnig-seom do Brigit do·rataid do *acht* ico'n loeg; ro·chintig Brigit loeg na gebad cid dar Erind dechsad F^{mg} 102 B. C. Coil] .i. proprium nomen loci i mBregaib T bo ri Breg Cobtach Coel; Nat-fraich dana is e ropo imthusid in charpait tunc F^{wug}

T]

In daim do·da·ascansat,
fó leó ro·das·cload nech,
friu conuccaib in doub,
matain tancatar a tech.

110

Scaraíis a hech cenn a bréit
in tan do·rertatar fo fán,
ni bu leith-ísel in mám
mac Dé ro·réraig in ríg-laim.

115

Tathich torc allaid a trét
fo-thuaith do·sephain a n·os,
senais Brigit fri-a bachaill,
li-a mucca gabais foss.

120

Mug-art mucc meth di dobreth
dar Mag Fea, ba amra,
tafnetar coin alta dí
co mbái i n-Uachtur Gabra.

F] 105 'ascensat 106 'dos' 107 conuccaib dob 108 matan
109 cend brét 110 do·rethetar fo'n 111 leth-isel 112
fororaid rig-láim 113 tathig 114 -thuaid 'sefain 115 lia
pro fria 116 fos 119 taifnetar 120 mboi uactur

Glossae TF] 105 in daim] i.e. cara tanic co Brigit ca . ad Mor a Cuirriuch Liphe, *ocus* duthracht lais di, co ro·nasta Brigit occai inn aidche-sein, co tallad a . . . ech di-a es, *ocus* co rucad co habaind Liphe, *ocus* co n-eracht friu ind aband co tartsatar na meirlig a n-etaige for adarcha na ndam oc tec doib tairse. Tecait in daim uadib for culu di-a tig *ocus* tiagait *dana* do Cill-dara co Brigit *ocus* etaige na merlech leo co Brigit F^{mg} 'ascansat] i.e. ro·athascansatar TF 106 so] i.e. maith TF ro·das·cload] i.e. ro·s·cloised F 107 conuccaib] i.e. tuargaib T tuarcaib F doubl] i.e. ind aband TF 108 a tech] i.e. Cell-dara T 109 bréit] i.e. fo breit bis fo bragait ind eich TF scarais] i.e. oc Ri Cuind doronad-so eter Forraig Rath *ocus* Cill Culind; ro·bai Brigit . . . Nad-fraich i n-oen charput . . . doib ann . . . do Chill-dara; pridchais in tan-sen doib Nad-fraich brethir De, *ocus* lecid uaid na . . . in da ro·ech a bragait . . . co mbai ic ithi feoir iat . . . re co n-acca . Ailiill mac Dunlaing ri Lagen ani-sein . is e . . . do Mastein.....tarat . . . a bragait . . . cungna . . . co n-erbaint Brigit ar in n-umaloit, bid duit rige Lagen co Brath *ocus* o't chinuid i diaid F^{mg} 110 do·rertatar] i.e. ro·reithsestar T ro·reitsetar F 112 ro·reraig] i.e. ro·foirestar T ro·fursetar no ro·forta(ch)-setar F -laim] i.e. lám rig Lagen T 113 tathig] i.e. torc allaid ro·boi i n-alaille cailli fri Cill-dara a-tuaid, con-na leced mucca aile cuacai *ocus* ro·sen Brigit co n-a bachaill in caille ic Ros na Ferta i Cill-dara fri Cloc-thech a-tuaith, corbo chunnnamain friu iar-sein; ro·bo e robo tosech doib dogres F^{mg} 114 do·sephain] i.e. ro·thoibnestar T ro·tobnestar F^{mg} os] i.e. in mucc allaid T in muic n-allá F^{mg} 117 mug-art] i.e. mucc ard no mucc meth TF^{mg} di] i.e. do Brigit TF^{mg} muc meth dobered ri Fotharta tire, tir sen i ndesciurt Ua Censelaig, cecha bliadna do Brigit i n-edbairt . . . rig na Censelaig do Brigit asbert immorro ri Fotharta nach is·tibred do, *ocus* nach is·tibred do Brigit dar a sarugud som acht no's·lecfed hi immach *ocus* in leth no's·faidfed Dia . . . (Mag) sea co Uachtar Gabra .i. co hait i mboi Brigit F^{mg} dobreth] i.e. tuccad T dobert i.e. tuccad F^{mg} 118 amra] i.e. ba maith TF^{mg} 120 U. Gabra] i.e. telach mó sein (om. sein F) fil im-Maig Lagen TF

T]

Asrir in sinnach n-allaid
do ráith a aithig in truaig ;
dochum fed a conselai
ce do-sefnatar in t[š]luaig.

125

Ba menn inn-a himthechtaib,
ba óen-mathair *maic* ríg máir.
senais in n-én luamnech
con'idn'imbert inn-a laim.

130

Nónbur díbercach senais
dercsait a minna al-lind chró :
in fer *forda*'corsatar
góeta ni frith collann dó.

F]	122 athig	123 fedai	124 'sepnatar	126 hóen
127 luamnach	128 'immert	130 amcsat <i>pro</i>	dercsat	minda
131 'goirsetar	132 goita	coland	do	

Glossae TF] 121 asrir] .i. ro'eirstar T ro'ernastar F sinnach] .i. sinnach na ba-rigna ic Maistin i n-Uib Muredaig, co ro'triallad a marbad ind. Is and do'rala Brigit ic Maistin in tan-sen *co n-erbait* Brigit iter mac na no'gebtha ar scath *acht* co ndernad in clesamnact domid in sinnach aile. Senais iarum Brigit in caille, *ocus* benais bos-crann, co tanic sinnach na clesamnacht cetna di, *ocus* dorat Brigit dar cend in truaig; ro'leced ass tra in fer. Dochuaid isin caill in sinnach, *ocus* ni choemastea ni do, cia no'betis coin Lagen ule inn-a diaid F^{mg} 123 conselai] .i. ro'elai, *no* ro'sin TF 124 do-sefnatar] .i. cia ro'tóipniset T ce ro'taifnitar F 125 menn] .i. ba follus TF^{mg} .i. cill Brigit i Cill-dara fadesin doronad so F^{mg} 126 mathair] .i. ba hoen de matribus Christi Brigit T 127 senais] .i. ro'sen T en] .i. rond argait tuc alaile dune inedbairt do Brigit co taraidisi do na hingenaiib becaib batar immalle fria; ar ba holc leo'sum cen ni do tabair[t] doib, co tanic alaile clam cuci-si do chuinched neich furre, co tarait-si in rond do cen fis do na hingenaiib; *ocus* ro'chisestar in tan fetatar, *co n-erbairt*-si friu, cia log co n-atchide do tabairt duib dar cend? Robo maith leo ar scath in t-en bec ut do bith ocund, ar is alaind he. Bennachais Brigit in en corbo cennais as cech laim di alailiu. Cid tir ind coin o-sen immach? Ni an se . . . regionis i for-coemnacair in fir-ór F^{mg} 129 nonbur] .i. d'Uib Loscain doib, ut ferunt F senais] .i. ro'sen .i. Brigit F nonbur derbrathar do Laiginib di-a rb'ail dul do . . il-Leth Cuind, ar is eat ro'marb he . . . co tancatar co Brigit de senad a n-arm . . is and . . alai sede tunc . . . ferta i Cill-dara. Ro'bennach dana Brigit doib a n-armu; dochotar fa-tuaith tra iar senad a n-arm. Tarla doib in fer, . . ro'marb . . . matalin co ro'marbsat he andar leo-som . . . *ocus* ni tucusat *immorro* banne sola ass comtar budig som desin; terna *immorro* in fer per gratiam Brigitae F^{mg} 130 minna] .i. a n-airm T amcsat] aggau F 131 'corsatar] .i. for'ro'chuirsetar T 132 góeta] .i. gona, *no* ro'gonad T collann] .i. úar ní for fir-duine ro'laset a nóngra *acht* is for corthe cloche T

T] A ndorigne do fertaib
ní fail do rurme co cert :
135 amra ro' gab prainn Lugdach
tren-fer, ni digaib a nert.

Omna na tuargaib in sluag
in fecht n-aile, digrais cloth—
doberd dí am-mac la Brigte
co aimr ir-ro'chloth a both.

In sét argairt nad chlethi
ar ul[c] fri fraicc ind nïad
/focress im-muir fut ro-it
co frith im-medón iach. [fol. 18b]

F] 133 fertaib 134 'ruirme 135 pruind 137 sluaig
 139 asbert a mac la Brigtæ 140 i ro'chlaid 141 arggait cleth
 142 ulc fraic 143 focreis in muir fuit

T] Amra dí in ban-trebtach
ardoutacht im-Maig Coil :
loiscis in garmain nue
for ten ic fune ind loig.

150 Ba mo amra arailiu
arid'ralastar ind nóeb :
matan ba óg in garmain
li-a mathair dith ind lóig.

155 In sét arggait nath combaig
in cerd, robo amru dí,
ro'sm'bi Brigit fri-a boiss
iarum com-mcbaid hi trí.

160 Focress im-meid lasin ceird,
fofrith amra iar-suidiu,
ni furecht cid óen screpul
ba mo tríun arailiu.

F]	145 -trebthach	147 nái	148 tein funi loeg	151
hog garnian	152 díth ind lóeg	153 dan pro sét arggat nad		
chommaig	154 cherd	155 ro's'bi bois		157 focreis
159 fuirecht	160 araile			

Glossae TF] 145 amra] .i. maith TF dí] .i. do Brigit TF amra di] .i. fecht do'rala Brigit do dun rig Breg im-Maig Coel i Fine Gall hodie, co ro'diult in ban-rigan fri-a Do'rat alaile ben-trebtach ro'bói i toeb in dune immaig failte dí, co di ocus co ro's'loise a garmain nui foé : ocus ro'batar óg-[s]lana arnabarach eter loeg ocus (gar)main tria rath Brigte. O ro'chuala immorro in ri anisen .i. Brigit do thiactain di-a acallaim, co tarla dó in ban-trebtach ut : amal atcondaire in ri hi, ro's'c(arasta)r tria rath Brigte, ocus ro's'fuc do mnáí, ocus is uade ata bunad Cerbaill ut ferunt F^{mg} 146 ardoutacht] .i. ar ro'ertaig TF M. Coil] .i. proprium nomen loci T 148 ten] .i. for tenid T .i. for ten F 149 arailiu] .i. ropo mo-de in firt-sa do denam and beos (beos d.d. and F) TF 150 ralastar] .i. ro'imoiilestar T ro'imoiilgistar F 152 dith] .i. ro'dinestar T ro'dinistar F 153 sét] .i. in mán TF no set ascaid F in set (dan F) argait .i. triar derbrathar di-a farcaib a n-athair tinne argait ocus foreimhether (foremdetar F) cerda Herenn (Erend F) a chert-raind i tri doib, co ro'bris (ro'roind F) Brigit TF^{mg} co n-a baiss i Cill-dara T^{mg} doronad in firt-sin F^{mg} combaig] .i. na ro'bris TF 154 dí] .i. ro'bo móir in fiurt do Brigit T 155 ro's'm'bi] .i. ro's'briss TF, no ro'ben T 157 focress] .i. ro'laad TF ceird] .i. lasin cerddai (ceirdai F) TF 159 fuirecht] .i. ni airnecht F

T]

A ndorigne do fertaib
 ni fail dune do'da'decha :
 senais díllait do Chondlaid
 in tan dobreth do Letha.

165

In tan hí ba gabud dí,
 am-mac rempe ni's-derbrad
 dobert díllat i criol
 ron-cind hi carput da rath.

170

A n-ol meda dí dobreth,
 ni bu ances cach thucai
 (cofri)th i toeb tegdaise,
 nico n-airnecht and chucai.

175

Asrir do raith a hathig
 in tan ro'ránicc a leass,
 sech ni furecht forcraíd ann
 nicon tesbad banne ass.

F] 161 fertaib 162 do'decha 163 Chonlaid 166 'derbrath
 168 -chind i carpat do 170 bo cech tucai 171 co frith 174
 ro'n-anic 175 furect and 176 banna as

Glossae TF] 162 fail] .i. ni frith T dune] .i. doene a tiachtain F do'da-decha] .i. innises T 163 senais] .i. ro'senastair F Brigit do Conlaed crabr... ...ro'triall fo-di dul do Roim beos . . . Brigit he, co ro-triall in tres fect *ocus* co r . . so do'rat Brigit a cocoll di-alailiu clam .i. tan boi si i comet . . na forcomra . . do Brigit fair, quia non fuit intus cere . . . edach co Brigit co rucad . *ocus* ni rabai acce-se *acht* etach doberad do, co ro'iarfaig se de Ron-ciund .i. subdeochain no-bi do met a hetaig-se dogres, dus in na rabai etach acci. "Biaid," ar se, "*acht* co ndernasu ernaigte co Dia." Frith iarum iar-sen etach i criol ro'boi ic Ron-ciund i carpat da rath; ro'batar fo'n carbata; no ni hainm duni eter Ron-cend *acht* is etach as chosmail do chrocund cind roinn sin; frith and *ocus* do'rataid in t-etach iar-sen do Conlaed. Luid immorro Conlaed iar-sen for set do dul do Róim. Asbert Brigit fris, sech in ricsa, ni torais. Ro'firad samlaid ar addotar coin allta he ic Scetaib F^{mg} dillait] .i. etach TF 164 dobreth] .i. no'theged T .i. no'teged .i. a semetipso ruccad F^{mg} Letha] .i. do Roim TF^{mg} 166 mac] .i. Crist TF^{mg} icc-a himthús T 'derbrad] .i. ni's-diubrad TF^{mg} 167 dobert] .i. tuc TF^{mg} dillait] .i. etach TF^{mg} criol] .i. i criol di croceund róin ro'boi in t-etach T 169 ol] .i. in dabach F .i. lind ro'dlecht ri Lagen do rig ua Culduib, co ro'dlecht side do fir di-a muintir; co tanic side co Brigit di-a hatach co ro'cobrad he, ar ni rabai occa in doberad, ar dorat-som do Brigit in lind ann, uair na ragaib-rí ua Culduib uad he, et proinde uenit ad Brigitam...necessitatem habuit, co tucad iar-sen usce isna dabchaib ro'boi; farrad tigi Brigte, *ocus* ro'bennach Brigit in usque-se cor'bo mid iar-sen, *ocus* cor'rue in truag hé leis iar-sen; *ocus* ni rabai mid ba ferr andras, *ocus* ni rabai plus uel minus, acht amal ro'dlecht de misero F^{mg} dij] .i. do Brigit F dobreth] .i. tucad TF 170 ances] .i. ni bu domain TF thucai] do'nt-i tuc TF in dabaig do Brigit T 171 frith] .i. . . . iar n-ól a n-a ra'bai inti do Brigit co n-a muintir T 173 asrir] .i. ro'eirnestar T ro'ernestar F a hathig] .i. a fir muintire TF 175 furecht] .i. ni frith TF .i. ni harnect F

- T] Fordon· itge Brigte ·bet,
si fri gábus con·don·fair
robvet inn-a lobran leith
ria ndul i ngnuis in spira nóeb.
180 Do·n·fair co claidib tened
do'n cath fri íalla ciara ;
ro·n·snadat an-noeb-itge
hi flaith nime sech piana.
- 185 Ria ndul la haingliu do'n cath
recam in n-eclais for rith ;
taithmet Fiadat ferr cech nath :
ni car Brigit buadach bith.
Ni car Brigit
- 190 Ateoch érlam sanct-Brigte
co sanctaib Cille-dara,
robvet etrom *ocus* pein,
m'anim ni dig im-mada.
- 195 In chaillech reided Currech
rop sciath fri fœbra fégi ;
ni fuar as-set acht Maire :
admunemiar mo Brigi.
- 200 Admunemar mo Brigi,
rop imdegail di-ar cure,
/conacna frim a hérلام,
asrollem térnám huile. [fol. 19.]

F]	178 sith <i>pro si</i>	co·don·foir	180 i ngnuis spira	181 cladeb	
thened	182 chath	iala	183 a noeb-	184 phiana	185
haiングliu	chath	187 tathmet	188 Brigit Brí <i>om.</i> buadach bith		
189 atteoch	190 Chille-	191 phein	192 i·moda	193 imreded	
194 <i>om.</i> fri	ro·foebra fége	195 fuair a set	196, 197 admunemmar		
mo Brige	198 cuire	199 a n-erlam	200 asrollem	uile	

Glossae TF] 177 itge]. i. ro·bet TF fornd a hitge T .i. fornn itge *Brigte* .i. ro·[f]or-tachtaige dun a itge-si F 178 si]. i. Brigit T [con·don·fair]. i. ro·n·fore T .i. done ar toridin F 179 leith]. i. ro·bet na lobrain *ocus* na truaig inn-ar leith ic ernaighthi erund T 181 do·n·fair]. i. done ar toridin T [claidib]. i. cum gratia dei T 182 íalla]. i. fri demna T [ciara]. i. duba F .i. elta duba demoniorum TF 183 ro·n·snadat]. i. donet ar sóerad TF 187 tathmet]. i. comarce TF .i. comracc T .i. imrecrea TF [fiadat]. i. in DÉ maith F [nath]. i. ferr cech filidecht T in filidecht dognither do Dia T^{mg} .i. cech dana F 189 ateoch]. i. atchim T érlam]. i. ér al-lam (elam F) .i. adbul al-lam (ellam F) fri denam ferte *ocus* mirbaile TF 193 reided]. i. ro·riadaig .i. ro·imthig T .i. ro·riadaged .i. ro·imtect F Currech]. i. currech a cursu equorum dictus est TF^{mg} 194 fégi]. i. fri fig .i. uaim na foebor T 195 fuar]. i. ni fuarus T [set]. i. a samail T 196 admunemar]. i. bennachmaif, *no* ailmit T Brigit]. i. mo Brigit T 199 conacna]. i. ro·chongna TF 200 a. térnám]. i. ro·ernam TF .i.

T]

Molad Crist, clothach labrad,
 adrad maicc Dé, dán búada,
 ro flatha Dé cen sena
 cach ro·d·gab, cach ro·chuala.

205

Cach ro·chuala, cach ro·gab,
 ro·bé bennacht Brigte fair,
 bennacht Brigte ocus Dé
 for·don·rabat immalle.

210

Fail dí chaillig ir-riched.
 nochosnagur do'm díchill
 Maire ocus sanct-Brigit :
 for a fóessam dún díb-linaib.

Sanctæ Brigtæ uirgo sacratissima
 in Christo domino fuit fidelissima.

215

Amen.

F]	203	rop	204	ro·gab	206	robbe	bennact	209	challig
i richid			210	no's·chosnagur	dichil		212	foesam	213-215
om.									

Glossae TF] 201 clothach] .i. airdirc TF 209 riched] .i. ir-rig-iath .i. hi
 ferann ind ríg nemda T ir-rig-laith .i. ferand rig, andigum F 210 dichill] .i.
 a saragud no i. ecnach . . and . . (s)ubauditur dun F

[NOTAE.]

T] fol. 17 in inf. marg.

In dei nomine. in dei nomine. amen.

T] fol. 17b in sup. marg.

. . . . de celo non potuisse ascendere in celum; non enim intelligunt quoniam corpus ascendit. Dominus enim ascendit, corpus autem non ascendit, sed leuatum est in celum. Illo . . . ascendit, si enim quisque discenderit uerbi gratia de monte nudus, cum autem discendet uestiat se et uestitus ascendit iterum. uide Christum bis furatum.

T] fol. 18 *in sup. marg.*

loc . . deinde . . rogat Philo de porcis ge . . . rarorum. Primo dicit, multo meliores sunt homines quam peccora.¹ Respondit Philo, in primis laborasti, in posteris uero infirmus es. Secundo, Origenes ait, dictum est, terra et plenitudo eius². Respondit Philo, mens lata uerbum latum protulit uerum tamen tuum ingenium uacuum est. Tertio, Ambrosius dicit, quod prohibuit deus in usum fieri de re... ate messis multa exorta est. Quarto, dicit A...sacerdotes multos curauerunt insanos Philo respondit, quia . . . per foramen ualuæ non reperiens clauem fortiter concutit. Augustinus. Hi homines intenderunt pretium deo et homini sanitatis quia mos erat in lege quod pretium salutis de propriis diuitiis dabatur sacerdotibus dein concessum est eis ad pretium salutis quia propriæ diuitiæ erant uirorum. Respondit Philo Augustinus. Sanctum et perfectum . . . pene uno sermone potest omnia docere.

T] fol. 18b *in sup. marg.*

. . . iteneris (et ipsa gesta)atio uehicularum nos dilectaret (et con)uersi ad fruendum his quibus (uti debuimus) nollemus cito uiam finire et peruersa suauitate implicati (alienaremur a pa)tria. Utendum est hoc mundo, non fruendum ut inuisibilia.³

T] fol. 19 *in sup. marg.*

Interiori oculo ubique sit præsens eorum qui oculum illum infirmum immundumque habent oculis etiam carneis apparere digna est,⁴ reliqua.

Serpentes sapientia decepti sumus, dei stultitia liberamur. quemadmodum autem illa sapientia . . . stultitia, sapientia est uincitibus diabulum.⁵

Multum (enim ostendit) quam uoluntarie pro nobis animam possuerit qui eam sic h(abuit in po)testate sumere.⁶

⁴ Cf. Mt. xii. 12.
⁵ Ibid. i. 12.

² Ps. xxiv. 1.
⁵ Ibid. i. 14.

³ Aug. *De doctr. Chr.* i. 4.
⁶ Ibid. i. 15.



[PRAEFATIO IN HYMNUM S. SANCTANI.]

T] Ateoch rig. Epscop Sanctain doronai in n-immun-sa,
ocus ic dul do do Chluain-irard síar co Inis Matóc dorona hé ;
ocus bráthair sede do Matóc, *ocus* do Bretnaib doib dib-linaib,
ocus toisechu tanic Matoc i n-Erind quam epscop Sanctán.
5 Causa autem haec est, di-a soerad ab hostibus, *ocus* co ro-leced
a brathair é chuai in insolam ; Scoticam uero lingam usque
ad horam hanc non habuit, sed Deus ei tam cito eam donauit.
Tempus autem dubitatur.

F] 1 *om.* ateoch rig sanctáin dorónai 2 o *pro* dó do -iraird
om. síar do *pro* co dorone he 3 side 4 táisechu -Herind
sanctain 5 ro-leiced 6 he cucai 7 hanc h.

[HYMNUS S. SANCTANI *ATEOCH RIG.*]

T] A Teoch ríg n-amra n-aiingel,
uair is *ed* ainm as tressam,
Dia dam *fri*'m lorg, Dia tuathum,
Dia do'm thíus, Dia dessam.
5 Dia do'm chobair nóeb-togairm
ar cech guasacht no'd·guasim,
drochet bethad bíd íssum,
bennacht Dé athar úasum.

F] 2 tresom 4 thus desom 6 ñguasacht 7 bith íssum
8 bennact uasum

Glossae TF] 1 ateoch] .i. atchim TF amra] .i. maith TF *no* mirabilis T *no*
n-adamra n-ingnad .i. ic anakul *ocus* ic soerad neich ar gaibthib F 2 tressam]
.i. ar nach fil nomen fortius quam nomen illius quod liberet hominem T 3 lorg]
.i. dar m'esi (ese F) TF tuathum] .i. frim T frum F a-tuaith TF 4 thiis] .i.
remum TF dessam .i. frim TF a-nedes T a-ndess F 5 togairm] .i. dei T .i. is
noeb togair De F 6 guasacht] .i. i mbíum hi ñguasacht . . T nad biim i
nguasach F 7 drochet] .i. do·roich each cuce, *no* droch·set .i. ar a olcas in
tseta dars-i ndentar,, *no* sét diriuch, ar biid droch diriuch T .i. doroch set .i. set diriuch,
ar droch is (s)inte 'n Goedile F 8 issum] .i. soum TF + denc .i. gnius F

T]

10

Huasal trinoit do'n·foscai,
do nach airchenn bas baile :
án spirut nöeb nert nime,
Dia athair, mó·r·mac Maire.

15

Mór·rí fitir ar fine,
fiadu huas domun díllocht,
do'mm ammain ar cech guallocht,
ni·m·tharle demna díbocht.

20

Dia lim, cech seth doringba,
Crist frisinnle mo chesta,
abstail immum cotrisat,
do'm·air-se trinoit testa.

do'mm·air trocaire tolam
o *Crist* nad cérla celar,
ni·m·thairle éc 'n-a amor,
ni·m·thair mortlaid na galor.

F]	10	da	airchend	bás	11	in <i>pro</i>	án	næb <i>pro</i>	nert	13
mbine	<i>pro</i>	fine	14	fiado	uas	domon	dilloct	15	goilliuct	16
diboct	17	dím	<i>pro</i>	lim	sæth	18	frisinle	19	apstail	
20	do'mm·	21	talám	22	ar Cr.	23	'tharle F	'hasle F*	hamor	

Glossae TF] 9 do'n·foscai] .i. ro'n·thodiusca ab-bas peccaid, *no* im mbrath T .i. dogena ar nduscud i mbrat, *no* do'n·foscaig .i. dorigne sin conid foiscte .i. *conid* ar e dó F^{mg} quia ad similitudinem dei facti sumus TF^{mg} 10 baile] .i. is do a óenur do nach airchend bás na baile ar mál sinne immorro i f *ocus* bas T air bas baile in spirut nöeb acsi diceret, in spirut nime muinter nime . . dia as a drech . . ercend bas baile D . . in t-athair .i. fo'n innisin uasal recht De do'n·foscái; aliter, uasal (trinoit) . . do'n·foscai . . uasal do'n·foscái . . F^{mg} 11 án] .i. hi fertaib *ocus* him-mírbailib T 13 fine] .i. ar mbeta F .i. ar pectha (peccta F) TF 14 fiadu] .i. dia maith TF díllocht] .i. díllochtaigthe TF .i. cen locht ata Dia T .i. metar a lochtugud .i. loc de .i. adbollochtaigthe F 15 guallocht] .i. ar cásch locht góá T 16 tharle] .i. ni ro'm·taidlet T díbocht] .i. cen dia (occí acht) . . T .i. boct o Dia .i. cen Dia occum, *no* nem-boct .i. cen bocta o šadbri in tsægul F 17 seth] .i. cech toirsi *no* galar T 18 frisinnle] .i. ro'frith(ail)e T .i. frisi .i. dóene Crist frith-indel mo cest .i. ti Crist i n-agid in doilgiusa F 20 testa] .i. ti in trinóit testamail do'm dndrithin, *no* tresta .i. treda T .i. co tí in trinoit testamail do'm tharractain, *no* do'm thorithin riasiu tecma bet *no* pudar F 21 tolam] .i. toi ellam .i. tí itoi *ocus* i n-ellmai T 22 celar] .i. ni (nad F) celar i cérlaib TF *no* na cath-cetla celtar F .i. ni dichliter a chérla TF 23 ni·m·thairle] .i. eca amar ni·m·thaislige F .i. ni tharda lí taisi form TF *no* ni·m·tuiscle .i. ni tarda tusliud form F amor] .i. iss-e amor eca .i. uch ach T eca amar .i. amran eca, *no* ach *ocus* uch, ar is e . . amar . . F 24 mortlaid] .i. communis morbus F .i. quando plurimi periunt uno morbo .i. lúath-écai T .i. mort luath .i. luath-bás F^{mg} .i. anaichnide T anacind F

- T] Ni·m·thairle erchor amnas
sech mac Dé medras bodras ;
ainsi·unn Crist ar cech n-ern-bas,
ar thein, ar threthan torbas.
- 30 Ar cech n-éiclind bas eslinn
do'm churp co n-ainbthib huathaib,
do'mm'air fiado cech thratha
ar gæth, ar uscib luathaib.
- 35 Luathse molthu maic Maire
bages arbaga finna ;
friscera Dia dulech
lurech arbaig mo thenga.
- 40 /Oc digde Dé de nimib
mo chorop rop sigith sethrach,
ar nad ris iffernn uathach
ateoch in ríg ad·ro·etach.

Ateoch rig.

[sol. 19b.]

- 45 Epscop Sanctan sancta sruith
mild aingel cloth gel-glan
ro·soera mo chorop for talmain,
ro·nóeba m'anmain for nem.

F]	27	ainsium	28	thredan	29	n-eclind	eslind	30	uathaib
30	'air	32	use(ras) pro	gæth	33	luaidfe		34	bages arbage
36	thinga	37	ic		38	'sæthrach	39	na ris iffernd	40
'roethach		42	sruithib		43	aingel	glan-gel		44 ro·coera
45	mem								

Glossae TF] 25 ni·m·thairle] no ni·m·thuisle .i. ni tharda tuisliud form T erchor] .i. temptatio diabolica F amnas] .i. am-inas .i. droch-innas T 26 medras] .i. medar-fis TF .i. medras in fiss T bodras] .i. bodar-fis T .i. buadres in fis TF disponitur .i. erchor . . . bodras sech mac T 27 ainsi·unn] .i. ainsi·und .i. ro·aingeis ind F ern-bas] .i. ar cech n-iarn-bas TF 28 thein] .i. ar thenid (tenid F) TF threthan] .i. ar tré-thond TF^{mg} quia ferunt periti nautae conid T^{mg} F^{mg} e si in tress tonn T hi in tres tond as menciu F^{mg} bades naues T^{mg} F^{mg} torbas] .i. toirnes bas . tor bas no tores bas TF^{mg} 29 éic-lind] .i. ar each (cech F) lind éca TF immoilges ec, no ar cech memgline F no ar cach ní na bag lind T ar cech ní na pa gline F eslinn] .i. bas esinill T 30 ainbthib] .i. fil co n-anbthib oces co n-uathaib T 31 do'mm'air] .i. ti do'm torithin T thratha] .i. etir la orus aidchi T 32 gæth] .i. ar erchoit TF gaithe T na góete F luathaib] .i. fluminibus T 33 luathse] .i. imluadset T luaidset F molthu] .i. molada T molta F 34 bages] .i. ro·erbaig T moides F baga] .i. ar gnima F finna] .i. mathe TF 35 friscera] .i. freceraid TF 36 lurech] .i. Dia TF arbaig] .i. erbagess T airbages F mo thenga] .i. as a ndena baig T ass-nderna baig F 37 digde] .i. oc Dia-guide .i. oc guide (gude F) Dé TF 38 sigith] .i. rob buan F sethrach] no sethach T 39 ris] .i. co (con F) na ris TF 40 ateoch] .i. atchin TF ad·ro·etach] .i. ro·atchius TF

T]

Ro·m·bith oroit let, a Maire,
 rop trocar rí nime dún
 ar guin, ar guasacht, ar gabud ;
 a Christ, for do [s]nádud dún.

50

Ateoch in rig sóer suthain,
 óen-geinne De di-ar fethim :
 ro·mm·ain ar gaibthib géraib
 mac ro·genair i mBethil.

F] 46 oróit ett

49 də nadud

50 ri

52 gáibthib

[PRAEFATIO IN LORICAM S. PATRICII.]

T] Patraicc dorone in n-immun-sa ; i n-aimseir Loegaire meic Néil dorigned ; fád a dénma *immorro* di-a diden co n-a manchaib ar náimdib in báis ro'bátar i n-etarnid ar na cleirchcib. *Ocus* is luirech hirse in-so fri himdegail cuirp 5 *ocus* anima ar demnaib *ocus* dúinib *ocus* dualchib : cech duine no's-géba cech dia co n-innithem léir i nDia, ní tha'risfet demna fri-a gnúis, bid dítin dó ar cech neim *ocus* format, bid comna dó fri dian-bas. bid lúrech di-a anmain iar n-a étsecht. Patraicc ro'chan so in tan dorata na hetarnaidi ar a chinn ó 10 Loegaire, na digsed do silad chreitme co Temraig, conid annsin atchessa fiad lucht na n-etarnade comtis aige alta *ocus* iarróe i n-a ndíaid .i. Benen ; *ocus* 'fáeth fiada' a hainm.

[LORICA S. PATRICII.]

T] A Tom'riug indiu
 niurt trén togairm trinoit
 cretim treodataid
 fóisin óendataid
 in dúlemain dail.
 5 Atomriug indiu
 niurt gene *Crist* co n-a bathius
 niurt crochta co n-a adnocol,
 niurt n-eseirge co fresgabail,
 niurt tóniud do brethemnas bratha.
 10 Atomriug indiu
 niurt grád Hiruphin
 i n-urlataid aingel,
 hi frescisin eseirge ar cenn fochraice,

θ] def. vv. 1-6	8 neurt a crochta co n-a adnacul	9 neurt a
eisirgi co n-a fresgabail	10 neurt a thoiniuda fri brithemnus mbratha	
11 (et 21) atto iug om. indiu	12 neurt graid hiruphín	13 -erlattaid
aingiul add. i frestal na n-archaingiul	14 i frescisiu n-esérgi ar cend	focraici

20

Atomriug indiu

i n-ernaigthib huasal-athrach,
 i tairchetlaib fatha,
 hi praiceptaib apstal,
 i nhiresaib fuismedach,
 i n-endgai nóem-ingén,

25

hi ngnímaib fer fírean.
 niurt nime,
 soilse gréne,
 etrochta snechtai,
 áne thened,
 déne lóchet,

30

Atomriug indiu

luathe gáethe,
 fudomna mara,
 tairisem talmain,

cobsaidecht ailech.

35

Atomriug indiu

niurt Dé	do'm luamaracht,
cumachta Dé	do'm chumgabail,
ciall Dé	do'mm imthús,
rosc Dé	do'm reimcise,
/cluas Dé	do'm éstecht,
briathar Dé	do'm erlabrai,
lám Dé	do'mm imdegail,
intech Dé	do'm remthechtas,
sciath Dé	do'm dítin,
sochraite Dé	do'mm anucul

40

ar intledaib demna,
 ar aslaigthib dualche,
 ar irnechtaib aicnid,
 ar cech íduine mi-dú's-thrastar dam

45

[fol. 20.]
 i céin *ocus* i n-*ocus*
 i n-uathed *ocus* hi sochaide.

Θ] 15 -ernáigthi hu.	16 taircetlaib fáthi	17 i preceptaib
18 -irisib fáismedach	19 -endccai nóeb-	20 i firioin
neurt	24 ésci <i>pro</i> snechtai	25, 26 om.
23 soillsi	29 tairismigi talman	30 cobsaidi alech
luathi gaithi	30 cobsaidi alech	31
attoriug	32, 33 neurt Dé do'm líamairecht, cùmachta nDe do'm <i>chongbáil</i>	
33 (et seqq. usque ad 38) nDÉ	34 do'm thúr	35 imcaisin <i>pro</i> reimcise
36 éistecht	38 do'm	40 imdítén
42 indledaib	43 aslagib dualach	41 sochraití do'm anacul
mi-dúthracair	46 om. <i>ocus</i> a n- <i>occus</i>	47 -uathiud' i sochaidi

- T] Tocuirius etrum thra na huile nert-so
 fri cech nert n-amnas n-étrocár fristí do'm churp o^{cus}
 do'mm anmain,
 50 fri tinchetla saib-fáthe,
 fri dub-rechtu gentliuchta,
 fri sáib-rechtu heretecda,
 fri himcellacht n-idlachta,
 fri brichta ban o^{cus} goband o^{cus} druad,
 55 fri cech fiss ar'a-chuiliu anman duini.
 Crist do'mm imdegail indiu
 ar neim, ar loscud,
 ar badud, ar guin,
 co no'm-thair ilar fochraice ;
 60 Crist lim, Crist rium,
 Crist i'm degaid, Crist innium,
 Crist íssum, Crist úasum,
 Crist dessum, Crist tuathum,
 Crist il-lius, Crist i-sius, Crist i n-erus ;
 65 Crist i cridiu cech duine immi'm'rorda,
 Crist i ngin cech óen ro'dom'labrathar,
 Crist in cech rusc no'm'dercædar,
 Crist in cech cluais ro'dam'chloathar.

Atomriug indiu
 70 niurt trén togairm trinoit
 cretim treodataid
 fóisin óendataid
 in dúlemain [dail]

Domini est salus, domini est salus, Christi est salus ;
 75 salus tua, domine, sit semper nobiscum.

Θ] 48 tochuiriur indiu *pro* thra inna hule neurta-sa 49 neurt
 fristái do'm 50 taircetlaid saeb-fáthe 51 om. 52 saeb-
 rechtaib *om.* heretecda 53 om. 54 om. fri brichta 55
 fis aracuiliu corp o^{cus} anmain dam 56 do'm om. indiu 57 ar
 cech neim 59 nim.raib fochraici 60 remam 61 i'mm
 innum 62 ísum úasum 64 ipsius 65 cride ro'dom'scrútadar
 66 a ngín duine labradar 67 i ruscc cech duine ro'dom'decadar
 68 i cluais cech duine ro'dom'cluinedar *om.* 69-73 74 *om.* Christi
 est salus 75 salus Christi tua uobiscum *add.* amen

[NOTA.]

T] fol. 20 *in sup. marg.*

Ecce quia purgationem quasi ambulationem quandam quasi nauigationem ad patriam esse arbitremur. Non enim ad eum qui ubique est locis mouemur sed bono studio bonisque moribus et reliqua. Nos cum ad illam uenimus sapienter faciamus; ipsa cum ad nos uenerit ab hominibus superbis quasi stulte fecisse putata est . . . quasi infirma estimata est. Sed quod stultum dei sapientius est¹ (et quod infirmum) est dei fortius est hominibus.²

¹ 1 Cor. i. 25.

² Aug. *De doctr. Chr.* i. 10, 11.

[LAMENTATIO S. AMBROSI.]

T] Incipit lamentatio Ambrosii episcopi Medolaniæ pro suis delictis. Et si quis eam frequentauerit inueniet ueniam delicti sui, Hironimo dicente, O homo, qualemque peccatum habueris, age penitentiam et saluus eris; quotidie enim domus Christi in penitentibus instruitur.¹

A Donai domine sabaoth omnipotens æterne deus
alte pater dilecte fili agie spiritus
anterior nec pater unquam sit filio
filius autem a patre nec posterior et spiritu sancto
5 spiritus ante sæcula coeva trinitas [f. 20b.
sine /principio manens antequam nunc et in æternum
heu mihi heu mihi domine quia malum coram te feci
domine ne derelinquas me²
deus in adiutorium meum intende³

10 **B**enignissime amator penitentiæ deus
beniuole mihi peccatori esto propitius
bonus es tu domine et in bonitate tua doce me
bonitatem et discire et scire doce me domine
bestiis ne tradas domine obsecro animam meam
15 beatissime in sæcula tibi crimina confitentem
heu mihi heu mihi domine quia malum coram et feci
domine ne ut in ira⁴

Cor meum putredinis patens est sepulcrum
cor meum tenebrosa fussura serpentium fouea
uolpium
20 cor meum antiqui draconis infelix domicilium
cor meum durum et lapideum mollifica
cor mundum crea in me domine
heu heu heu mihi domine quia peccaui coram te

¹ Cf. Hieron. in Eph. i. 18.² Ps. xxxvii. 22.³ Ps. xix. 2.⁴ Ps. vi. 2.

- T] Deus tu scis insipientiam meam
 25 deus tu nosti immensam iniquitatem meam
 deus meus dele delicta iuuentutis meæ et ignorantias
 meas
 deus deterrimum draconem de pectore meo eice
 deus meus callidas uulpes et uenenosas serpentes a
 me fuga
 heu mihi quia peccauit coram te
- 30 Ecce nunc in conspectu maiestatis tuæ ego defleo
 ecce nunc mea peccamina te coram denudo
 ecce non erubesco coram te deus clemens confiteri
 ea quæ non erubui sub oculis tuis committi
 ego omnibus uitiis principalibus consumor
 35 ego cunctis uoluntatibus carnis affligor
 heu heu heu mihi domine quia peccauit coram te
Fuga a me domine uitia corporis et animæ
 fuga a me superbiam et inuidiam mentis
 fuga a me iram accidiam et rerum cupidinem
 40 fuga a me gulam /et nefandam libidinem [fol. 21.
 fuga falsa testimonia blasphemiam et mentacium
 fuga a me cum ramis et partibus octo uitia
 heu heu heu mihi domine quia peccauit coram te
- G**rande est uehementer litoris saxum
 45 grande est famulantibus seruitutis iugum
 grauis est assinaria mola molanti
 graues sunt nautis et nauibus anchoræ et plummi
 grauis item ad portandum humus humida
 grauius est ut credo meorum peccatorum pondus
 50 heu mihi domine quia peccauit
- H**omo sum infelix et innumerabilia sunt delicta mea
 homo durus et aridus sicut terra sine aqua
 homo sum deterior cunctis mortalibus
 honorem cupidus multorum ultra modum
 55 [h]eli [h]eli linum fumigans non extingis
 [h]arundinem omni uento cassatam deus non confrin-
 gas
 heu heu heu mihi domine

T] Iustificata est ex me Sodomorum et Gomorreorum
 ciuitas
 iure quia creuit super eam mea iniquitas
 60 indignus sum ego claram sanctam sedem tuam oculis
 inquis aspicere
 Iesu non audeo immundis labiis me pudeat nomen
 tuum sanctum inuocare
 Iesu Nazare uocem meam audi fili Dauid miserere
 mei
 heu heu heu mihi domine quia peccauit coram te

Kallidus serpens decepit me
 65 karmina Sirinarum seduxerunt me
 kaput meum suffocauerunt dilicta mea
 karceris Tartarii nisi me redimas sum incola
 kapiti meo domine tribue aquam
 karissime deus oculis meis lacrimarum fontem
 70 heu heu heu mihi domine quia peccauit

Lugéte mecum omnes creaturæ cæli et terræ
 lugéte mecum sol et luna et omnes stellæ
 lugete mecum uenti et fontes aquarum maria et
 flumina
 lugete mecum homines et aues et cuncta quadripedia
 et reptilia
 75 /lugete mecum omnes pueri et senes et infantes et
 uniuersi iuuenes [f. 21b.
 lugete mecum sacerdotes casti
 lugete mecum uiduæ et uirgines
 heu heu heu mihi domine quia

Multa est utique arena maris
 80 multi sunt tantundem capilli capitis mei
 multæ sunt guttae pluuiarum
 multi sunt minutissimi pulueres terræ
 multa sunt admodum sidera cælorum
 miserere mei domini quia super hæc omnia peccata
 mea sunt
 85 heu heu heu mihi domine

T] **N**isi me adiuuasset pius dominus
 nisi pro me interpellasset spiritus sanctus
 nisi pro me Christus in cruce suspensus fuisset
 nisi peccatis meis iam parceret
 90 nisique indulsisset mea crimina
 nimphe habitaret in inferno anima mea
 heu heu heu mihi domine

O multitudi iniquitatum mearum
 o ineffabilis quippe caterua criminum
 100 oportuit terra me uiuum sorbere
 ollim ut deglutivit Dathan et Abiron cum multi-
 tudine
 o domine per immensam misericordiam tuam ab his
 omnibus libera animam meam
 heu heu heu mihi domine quia peccaui

Precor te domine sancte pater omnipotens æterne deus
 105 per unigenitum filium tuum Iesum Christum dominum
 nostrum
 per gratiam septiformis spiritus
 per te unum trinumque deum
 per ineffabilem immensam magnam misericordiam
 tuam dele iniquitatem meam et indulge com-
 missa delicta mea domine
 heu heu heu mihi

110 **Q**uanto Moysi remisisti legales tabulas confrigenti
 quanto Aaron non priuato sacerdotio idolazanti
 quanto Dauid et latroni unius horæ uerbi confessione
 quanto Ninuetarum triduana penitudine
 quanto per amarum fletum ter neganti Petro [f. 22.
 115 quanto Mariæ /Magdalenæ tanto deus mihi indulge
 heu heu heu mihi quia peccaui

Reus sum mortis perpetuæ in conspectu tuo domine
 retrusit uetus hostis animam meam tenus læto
 rex æterne et misericors deus meus
 120 recordare quam puluis et caro sumus

T] reminiscere miserationum tuarum domine
 rex regum et dominus dominantium nullum uis
 peccatorum morte perire
 heu heu heu mihi domine

Spiritum septiformem super me infunde deus
 125 spiritum sapientiae et intellectus
 spiritum consilii et fortitudinis
 spiritum scientiae et pietatis
 spiritu principali confirma me
 spiritum timoris tui tribue cordi meo
 130 heu heu heu mihi domine quia peccauit coram te

Tibi domine magna est ineffabilis misericordia
 tibi infinita et naturalis iustitia
 tibi uirtus et pax perpetua
 tibi sine fine gaudium
 135 tibi honor et gloria
 tibi sempiternum imperium
 tibi canticum nouum sine cessatione concinunt angeli
 tanta mihi in his omnibus faciei confusio est
 heu heu heu mihi domine quia peccauit

140 **U**squequo domine obliuisceris me in finem
 usquequo domine auertis salubrem a me faciem¹
 usquequo domine sustinebis iniurias meas deus
 meus
 usquequo exaltabitur inimicus meus super me²
 usquequo exardescet super me sicut ignis ira tua³
 145 usquequo me expectabis longanimi patientia
 heu heu heu mihi

Xriste saluator mihi uultum tuum ostende
 Xriste a me transeat indignatio irae tuæ
 Xriste te deprecor ut non in furore tuo arguas me
 obsecro
 150 Xriste ut non secundum meum actum me iudices
 /Xriste Iesu saluum fac filium ancillæ tuæ [sol. 22b
 Xriste saluum fac serum tuum sperantem in te
 heu heu heu

¹ Ps. xii. 1.² Ps. xii. 3.³ Ps. lxxviii. 5.

- T] Ymnis te domine angeli et archangeli pari confessione magnificant
- 155 ymnis te cælorum uirtutes et potestates concelebrunt
 ymnis te principatus et dominationes declarunt
 ymnis te troni hiruphin et saraphin incessabiliter
 benedicunt
 ymnis te celestium et terrestrium . . . uiorum adorat
 multitudo
 ymnis . . . uniuersa æclesia indefessis laudibus
 glo . . .
- 160 heu heu heu mihi domine

Zezania domine in messem meam inimicus hoc nocte
 seminauit
 zezania pessima cordis mei ager protulit
 zezania cum tritico meo ne sinas crescere
 zabulum cum loliis seminatorem uentilia de segite
 meo

165 zelare domine ut non sinas usque in finem perire
 famulum tuum
 zelans deus misericors miserere mei in sæcula sæcu-
 lorum. amen.

[NOTAE.]

T] fol. 20b *in sup. marg.*

nascimur ex ferro rursus ferro muribundæ
 uolucres penna uolitantes
 ad etheram tantum nos fratres incerta . . rearunt
 qui cupit instanter sitiens audire docentes
 tum cito . . . rogitanti uerba silenter
 me (ped)ibus manibusque simul frudauerat almus.
 piscis dixit.

T] fol. 21 *in sup. marg.*

. . timendo infatuatur. calcari enim non potest nisi inferior; sed
 inferior . . quis in corpore multa in terra susteneat, corde non fixus

in celo est.¹ Et, uirtus est coram hominibus tollerare sed uirtus coram deo diligere.² Gregorius, cum pro recto opere laus transitoria queritur æterna retributione res digna uili pretio uenundatur.³

. . . sapientia et gratiarum actio et uirtus et potestas et fortitudo deo.⁴
Uespere psalmus codidie cantatur post prandium uel ballenium.

T] fol. 21b *in sup. marg.*

. . . uiuam et mort. ara flumen in montem Hispericum; cenophali sunt, id est, homines man(ibus) ambulantes uel scenopodi .i. ind oin-chosaig .i. in traig-lethain . . . ul et occeanum sunt labrosi dosreggat a mbel n-ichtarach dar a . . . Ara, 'res alta'; ausi auditate uolandi uel uias . . . diuidendo cibum; uinum a uinia uel quia per uenas uadit; amicus quasi animi custos; debilis dolore habilis; grando similis grando; lacrimæ eo quod lacerant animam; piger quasi pede eger; piscis .i. cis pede .i. sine.

T] fol. 22 *in sup. marg.*

(Oportet omnem principem ut . . .) ad gubernandum, anchora sit ad sistendum, malleus sit ad percutiendum, sol sit ad illuminandum, ros sit ad madificandum, pugillaris sit ad scribendum, liber sit ad legendum, speculum sit ad conspiciendum, terror sit ad terrorem, imagō sit in omnibus bonis ut sit omnia in omnibus. Qui diligit caput, membra eius dabit diligere.⁵

¹ Aug. *De Serm. Dom. in Monte* i. c. 6.
⁴ Apoc. vii. 12.

² Greg. *Reg. Past.* iii. 9.
⁵ Hibernensis xxxvii. 3.

³ Cf. *ibid.* iii. 20.

[ORATIONES EXCERPTAE DE PSALTERIO.]

T] Incipiunt .ccclxu. orationes quas beatus papa Grigorius sparsim de toto psalterio deo gubernante et adiuuante congregauit. Si deuota mente cantentur uicem ut fertur omnium psalmonum et sacrificii et fidelis animarum commendationis continent.

- D** Eus in adiutorium meum intende
domine ad adiuuandum me festina¹
Exurge domine saluum me fac deus meus²
Miserere mei deus et exaudi orationem meam³
- 5** Uerba mea auribus percipe
domine intellige clamorem meum⁴
Intende uoci orationis meae rex meus et deus meus⁵
/Domine ne in furore tuo arguas me
neque in ira tua corripias me⁶ [f. 23.]
- 10** Miserere mei domine quoniam infirmus sum
sana me domine quoniam conturbata sunt ossa mea⁷
Et anima mea turbata est ualde
et tu domine usquequo⁸
Conuertere domine eripe animam meam
- 15** saluum me fac propter misericordiam tuam⁹
Domine deus meus in te sperauit
saluum me fac ex omnibus persequentibus me et libera me¹⁰
Ne quando rapiat ut leo animam meam
dum non est qui redimet neque qui saluum faciet¹¹
- 20** Miserere mei domine
uide humilitatem meam de inimicis meis¹²
Saluum me fac domine quoniam defecit sanctus¹³
Usquequo domine obliuisceris me in finem
usquequo auertis faciem tuam¹⁴
- 25** Quandiu ponam consilia in anima mea
dolorem in corde meo per diem¹⁵
Usquequo exaltabitur inimicus meus super me¹⁶
respice et exaudi me dominus deus meus
Illumina oculos meos ne unquam obdormiam in morte¹⁷

¹ Ps. lixix. 2.⁶ Ps. vi. 2.¹¹ Ps. vii. 3.¹⁶ Ps. xii. 3.² Ps. iii. 7.⁷ Ps. vi. 3.¹² Ps. ix. 14.¹⁷ Ps. xii. 4.³ Ps. iv. 2.⁸ Ps. vi. 4.¹³ Ps. xi. 2.⁴ Ps. v. 2.⁹ Ps. vi. 5.¹⁴ Ps. xii. 1.⁵ Ps. v. 3.¹⁰ Ps. vii. 2.¹⁵ Ps. xii. 2.

- T] ne quando dicat inimicus meus preualui aduersus eum¹
 Conserua me domine quoniam in te sperau²
 Exaudi domine iustitiam meam intende deprecationem
 meam
 auribus percipe orationem meam³
 Percipe gressus meos in semittis tuis
- 35 ut non moueantur uestigia mea⁴
 Ego clamaui quoniam exaudisti me deus
 Inclina aurem tuam mihi et exaudi uerba mea⁵
 Mirifica misericordias tuas
 qui saluos facis sperantes in te⁶
- 40 A resistentibus dexteræ tuæ custodi me
 domine ut pupillam oculi
 Sub umbra alarum tuarum protege me⁷
 a facie impiorum qui me afflixerunt⁸
 Domine deus meus illumina tenebras meas⁹
- 45 Eripe me de contradictionibus populi
 constitues me in caput gentium¹⁰
 Ab occultis meis munda me domine¹¹
 et ab alienis parce seruo tuo¹²
 Domine saluum fac regem
- 50 et exaudi nos in die qua inuocauerimus te¹³
 /Deus deus meus respice in me
 quare me dereliquisti longe a salute mea¹⁴
 De uentre matris meæ deus meus es tu¹⁵
 ne discesseris a me [f. 23b.]
- 55 Quoniam tribulatio proxima est
 quoniam non est qui adiuuet¹⁶
 Tu autem domine ne elongaueris auxilium tuum
 ad deffensionem meam conspice¹⁷
 Erue a framea animam meam
- 60 et de manu canis unicam meam¹⁸
 Salua me ex ore leonis
 et a cornibus unicornium humilitatem meam¹⁹
 Uias tuas domine demonstra mihi
 et semittas tuas doce me²⁰
- 65 Dirige me in ueritatem tuam et doce me
 quia tu es deus saluator meus et te sustinui tota die²¹
 Reminisce miserationum tuarum domine
 et misericordiarum tuarum que a seculo sunt²²
- 47 domine *om.* T *ins.* T*

¹ Ps. xii. 5.² Ps. xv. 1.³ Ps. xvi. 1.⁴ Ps. xvi. 5.⁵ Ps. xvi. 6.⁶ Ps. xvi. 7.⁷ Ps. xvi. 8.⁸ Ps. xvi. 9.⁹ Ps. xvii. 29.¹⁰ Ps. xvii. 44.¹¹ Ps. xviii. 13.¹² Ps. xviii. 14.¹³ Ps. xix. 10.¹⁴ Ps. xxi. 2.¹⁵ Ps. xxi. 11.¹⁶ Ps. xxii. 12.¹⁷ Ps. xxii. 20.¹⁸ Ps. xxi. 21.¹⁹ Ps. xxi. 22.²⁰ Ps. xxiv. 4.²¹ Ps. xxiv. 5.²² Ps. xxiv. 6.

- T] Dilecta iuuentutis meæ
 70 et ignorantias meas ne memineris
 Secundum misericordiam tuam memento mei tu
 propter bonitatem tuam domine¹
 Propter nomen tuum domine propitiaueris peccato meo
 multum est enim²
 75 Respice in me et misserere mei
 quia unicus et pauper sum ego³
 Tribulationes cordis mei multiplicatae sunt
 de necessitatibus meis erue me⁴
 Uide humilitatem meam et laborem meum
 80 et demitte uniuersa delicta mea⁵
 Respice inimicos meos quoniam multiplicati sunt
 et odio iniquo erue me⁶
 Custodi animam meam et erue me
 non erubescam quoniam sperauit in te⁷
 85 Ne perdas cum impiis animam meam⁸
 Redi me domine et miserere mei⁹
 Unam petiui a domino hanc requiram
 ut inhabitem in domu domini omnibus diebus uitæ meæ
 Ut uideam uoluntatem domini
 90 et uiissitem templum sanctum eius¹⁰
 Exaudi domine uocem meam qua clamaui ad te
 miserere mei et exaudi me¹¹
 Tibi dixit cor meum exquissiuit facies mea
 faciem tuam domine requiram¹²
 95 Ne auertas faciem tuam a me
 nec declines in ira a servo tuo
 Adiutor meus esto ne derelinquas me
 neque despicias me deus salutaris meus¹³
 Quoniam pater meus et mater mea dereliquerunt me
 100 dominus autem assumpsit me¹⁴
 /Legem pone mihi domine in uia tua [fol. 24.
 et dirige me in semita recta propter inimicos meos¹⁵
 Ne tradideris me in animas tribulantium¹⁶
 Ad te domine clamabo deus meus ne sileas a me
 105 ne quando taceas a me
 et asimulabor discendentibus in lacum¹⁷
 Exaudi uocem deprecationis meæ dum oro ad te
 dum extollo manus meas ad templum sanctum tuum¹⁸

99 derelinquerunt T dereliquerunt T* 107 dum . . . te om. T ins. T*

¹ Ps. xxiv. 7.

² Ps. xxiv. 11.

³ Ps. xxiv. 16.

⁴ Ps. xxiv. 17.

⁵ Ps. xxiv. 18.

⁶ Ps. xxiv. 19.

⁷ Ps. xxiv. 20.

⁸ Ps. xxv. 9.

⁹ Ps. xxv. 11.

¹⁰ Ps. xxvi. 4.

¹¹ Ps. xxvi. 7.

¹² Ps. xxvi. 8.

¹³ Ps. xxvi. 9.

¹⁴ Ps. xxvi. 10.

¹⁵ Ps. xxvi. 11.

¹⁶ Ps. xxvi. 12.

¹⁷ Ps. xxvii. 1.

¹⁸ Ps. xxvii. 2.

- T] Ne simul tradas me cum peccatoribus
 110 et cum operantibus iniquitatem ne perdediris me¹
 In te domine sperauit non confundar in æternum
 in tua iustitia libera me²
 Inclina ad me aurem tuam accelera ut eruas me
 Esto mihi in deum protectorem
 115 et in domum refugii ut saluum me facies³
 Quoniam fortitudo mea et refugium meum es tu
 et propter nomen tuum deduces me et enutries me⁴
 Educes me de laqueo hoc quem abscondiderunt mihi
 quoniam tu es protector meus⁵
 120 In manus tuas domine commendo spiritum meum
 redimisti me domine deus ueritatis⁶
 Miserere mei domine quoniam tribulor⁷
 Eripe me de manu inimicorum meorum
 et a persequentibus me⁸
 125 Illustra faciem tuam super seruum tuum
 saluum me fac in misericordia tua⁹
 domine nec confundar quoniam inuocauit te¹⁰
 Delictum meum cognitum tibi feci
 et iniustitiam meam non abscondedi
 130 Dixi confitebor aduersum me iniustitiam meam domino
 et tu remisisti impietatem peccati mei¹¹
 Tu es refugium meum a tribulatione que circundedit me
 exultatio mea erue me a circundantibus me¹²
 Fiat domine misericordia tua super nos
 135 quemadmodum sperauimus in te¹³
 Iudica domine nocentes me
 expugna impugnantes me¹⁴
 Apprehende arma et scutum
 et exurge in adiutorium mihi¹⁵
 140 Effunde frameam et conclude
 aduersus eos qui persecuntur me
 dic anima mea salus tua ego sum¹⁶
 /Domine quando respicies
 restitue animam meam a malignitate eorum
 145 a lionibus unicam meam¹⁷
 Non supergaudent mihi qui aduersantur mihi inique
 qui odierunt me gratis et annuunt oculis¹⁸
 Uidisti domine ne sileas
 domine ne discedas a me¹⁹

[fol. 24b.]

¹ Ps. xxvii. 3.² Ps. xxx. 2.³ Ps. xxx. 3.⁴ Ps. xxx. 4.⁵ Ps. xxx. 5.⁶ Ps. xxx. 6.⁷ Ps. xxx. 10.⁸ Ps. xxx. 16.⁹ Ps. xxx. 17.¹⁰ Ps. xxx. 18.¹¹ Ps. xxxi. 5.¹² Ps. xxxi. 7.¹³ Ps. xxxii. 22¹⁴ Ps. xxxiv. 1.¹⁵ Ps. xxxiv. 2.¹⁶ Ps. xxxiv. 3.¹⁷ Ps. xxxiv. 17.¹⁸ Ps. xxxiv. 19.¹⁹ Ps. xxxiv. 22.

- T] Exurge et intende iudicio meo
 deus meus et dominus meus in causam meam¹
 Iudica me secundum iustitiam tuam
 domine deus meus et non supergaudiant mihi²
 Non dicant in cordibus suis
- 155 euge euge anima nostra
 nec dicant deuorabimus eum³
 Non ueniat mihi pes superbiæ
 et manus peccatoris non moueat me⁴
 Non derelinquas me domine deus meus
- 160 ne discesseris a me⁵
 Intende in adiutorium meum
 domine deus salutis meæ⁶
 Notum fac mihi domine finem meum
 Et numerum dierum meorum quis est
- 165 ut sciam quid desit mihi⁷
 Ab omnibus iniuitatibus meis erue me⁸
 amoue a me plagas tuas⁹
 Exaudi orationem meam domine et deprecationem meam
 auribus percipe (lacrimas) meas
- 170 Ne silias quoniam aduena sum apud te
 et perigrinus sicut omnes patres mei¹⁰
 Remitte mihi domine ut refrigerer
 priusque abiam et amplius non ero¹¹
 Tu autem dominice
- 175 ne longe facies miserationes tuas a me¹²
 Complaceat tibi domine ut eruas me
 domine ad adiuuandum me respice¹³
 Confundantur et reueriantur simul
 qui querunt animam meam ut auferant eam
- 180 Conuertentur retrorsum
 et reueriantur qui uolunt mihi mala¹⁴
 Ferant confessim confussionem suam
 qui dicunt mihi euge euge¹⁵
 Exultent et lætentur super te omnes querentes te
- 185 et dicant semper magnificetur dominus
 qui diligunt salutare tuum¹⁶
 Ego autem menditicus sum et pauper
 dominus sollicitus est mihi
 Adiutor meus et protector meus es
- 190 deus meus nè tardaueris¹⁷

¹ Ps. xxxiv. 23.⁵ Ps. xxxvii. 22.⁹ Ps. xxxviii. 11.¹³ Ps. xxxix. 14.¹⁷ Ps. xxxix. 18.² Ps. xxxiv. 24.⁶ Ps. xxxvii. 23.¹⁰ Ps. xxxviii. 13.¹⁴ Ps. xxxix. 15.³ Ps. xxxiv. 25.⁷ Ps. xxxviii. 5.¹¹ Ps. xxxviii. 14.¹⁵ Ps. xxxix. 16.⁴ Ps. xxxv. 12.⁸ Ps. xxxviii. 9.¹² Ps. xxxix. 12.¹⁶ Ps. xxxix. 17.

¹ Ps. xl. 5.

5 Ps. lxx. 1.

9 Ps. lxx. 8.
13 Ps. 1...¹¹

13 Ps. lxxiii. 19.
15 Ps. lxxix. 3.

Ps. lxxix. 3.

2 Ps. xl. 11.

⁶ Ps. lxx. 2.

10 Ps. lxx. 9

¹⁴ Ps. lxxiii. 20.

18 Ps. LXXXIX. 20.

3 Ps. xlii. 1-3.

7 Ps. lxx. 3.

¹¹ Ps. lxx. 12.
Ps. lxxxiii.

Ps. lxxviii. 8.

4 Ps. lxxix. 6.

⁸ Ps. lxx. 4.
¹² D. 1. 2.

¹² Ps. lxx. 13.
¹⁶ Ps. lxviii. 4.

16 Ps. lxxviii. 9.

- T] Domine deus uirtutum exaudi orationem meam
auribus percipe deus Iacob¹
Protector noster aspice deus
et respice in faciem Christi tui²
- 235 Conuerte nos deus salutum nostrarum
et auerte iram tuam a nobis³
Inclina domine aurem tuam mihi et exaudi me
quoniam inops et pauper sum ego⁴
Custodi animam meam quoniam sanctus sum
- 240 saluum fac seruum tuum deus meus sperantem in te⁵
Miserere mei domine quoniam ad te clamabo tota die⁶
lætifica animam serui tui
quia ad te domine animam meam leuauit⁷
/Quoniam tu domine suavis et mitis [fol. 25b.]
- 245 et multæ misericordiæ tuæ omnibus inuocantibus te⁸
Auribus percipe domine orationem meam
et intende uoci deprecationis meæ⁹
Deduc me domine in uia tua
et ingrediar in ueritatem tuam
- 250 lætetur cor meum ut timeat nomen tuum¹⁰
Et tu domine deus miserator et misericors
patiens et multæ misericordiæ et uerax¹¹
Respice in me et miserere mei
da imperium tuum pueru tuo
- 255 et saluum fac filium ancillæ tuæ¹²
Fac mecum signum in bono
ut uideant qui odierunt te et confundantur
Quoniam tu domine adiuuasti me et consolatus es me¹³
Intret oratio mea in conspectu tuo
- 260 inclina aurem tuam ad precem meam¹⁴
Conuertere domine usquequo
et deprecabilis esto super seruos tuos¹⁵
Et respice in seruos tuos et in opera tua
et dirige filios eorum¹⁶
- 265 Et sit splendor domini dei nostri super nos
et opera manuum nostrarum dirige super nos
et opus manuum nostrarum dirige¹⁷

Pater noster.

- 270 D^Eus in adiutorium meum intende
domine ad adiuuandum me festina¹⁸

¹ Ps. lxxxiii. 9.

⁵ Ps. lxxxv. 2.

⁹ Ps. lxxxv. 6.

¹³ Ps. lxxxv. 17.

¹⁷ Ps. lxxxix. 17.

² Ps. lxxxiii. 10.

⁶ Ps. lxxxv. 3.

¹⁰ Ps. lxxxv. 11.

¹⁴ Ps. lxxxvii. 3.

¹⁸ Ps. lxix. 2.

³ Ps. lxxxiv. 5.

⁷ Ps. lxxxv. 4.

¹¹ Ps. lxxxv. 15.

¹⁵ Ps. lxxxix. 13.

⁴ Ps. lxxxv. 1.

⁸ Ps. lxxxv. 5.

¹² Ps. lxxxv. 16.

¹⁶ Ps. lxxxix. 16.

- T] Domine exaudi orationem meam
et clamor meus ad te ueniat¹
Non auertas faciem tuam a me
in quacunque die tribulor inclina ad me aurem tuam
- 275 In quacunque die inuocauero te
uelociter exaudi me²
Paucitatem dierum meorum nuntia mihi³
Ne reuoces me in demedio dierum meorum⁴
Memento nostri domine in beneplacito populi tui
uissita nos in salutari tuo⁵
- 280 Peccauimus cum patribus nostris
iniuste egimus iniquitatem fecimus⁶
Saluos fac nos domine deus noster
et congrega nos de nationibus⁷
- 285 Saluum fac dextra tua et exaudi me⁸
/Da nobis auxilium de tribulatione [f. 29.
quia uana salus hominis⁹
Et tu domine domine fac mecum propter nomen tuum
quia suauis est misericordia tua
- 290 Libera me¹⁰ quia egenus et pauper ego sum¹¹
Adiuua me domine deus meus
saluum me fac secundum misericordiam tuam¹²
O domine libera animam meam a persequentibus eam¹³
misericors dominus et iustus
- 295 deus noster nostri miserebitur¹⁴
O domine quia ego seruus tuus
ego seruus tuus et filius ancillæ tuæ.
Disrupisti uincula mea.¹⁵
O domine saluum fac
- 300 O domine bene prosperare¹⁶
Non ne derelinquas usquequaque¹⁷
Non repellas me a mandatis tuis¹⁸
Retribue seruo tuo uiam
et custodiam sermones tuos¹⁹
- 305 Revela oculos meos
et considerabo mirabilia de lege tua²⁰
Incola ego sum in terra
non abscondas a me mandata tua²¹
Aufer a me obprobrium et contemptum
- 310 quia testimonia tua exquissiu*22*
Adhæsit pauimento anima mea
- 294 et iustus om. T ins. T*

¹ Ps. ci. 2.⁶ Ps. cv. 6.¹¹ Ps. cxviii. 22.¹⁶ Ps. cxvii. 25.²⁰ Ps. cxviii. 18.² Ps. ci. 3.⁷ Ps. cv. 47.¹² Ps. cxviii. 26.¹⁷ Ps. cxviii. 8.²¹ Ps. cxviii. 19.³ Ps. ci. 24.⁸ Ps. cvii. 7.¹³ Ps. cxiv. 4.¹⁸ Ps. cxviii. 10.²² Ps. cxviii. 22.⁴ Ps. ci. 25.⁹ Ps. cvii. 13.¹⁴ Ps. cxiv. 5.¹⁹ Ps. cxviii. 17.⁵ Ps. cv. 4.¹⁰ Ps. cxviii. 21.¹⁵ Ps. cxv. 16.¹⁹ Ps. cxviii. 17.

- T] uiuifica me secundum uerbum tuum¹
 Uias meas enuntiaui tibi et exaudisti me
 doce me iustificationes tuas²
- 315 Uiam iustificationum tuarum instrue me
 et exercebor in mirabilibus tuis³
 Dormitauit anima mea præ tedio
 Confirma me in uerbis tuis⁴
 Uiam iniquitatis amoue a me
 320 et in lege tua miserere mei⁵
 Legem pone mihi domine uiam iustificationum tuarum
 et exquiram eam semper⁶
 Da mihi intellectum et scrutabor legem tuam
 et custodiam illam in toto corde meo⁷
- 325 Deduc me in semittam mandatorum tuorum
 quia ipsam uolui⁸
 Inclina cor meum in testimonia tua
 et non in auaritiam⁹
 Auerte oculos meos ne uideant uanitatem
 330 in uia tua uiuifica me¹⁰
 Statue seruo tuo eloquium tuum in timore tuo¹¹
 Amputa opprobrium meum quod suspicatus sum
 quia iudicia tua ioconda¹²
 Ecce concupui mandata tua
- 335 et in æquitate tua uiuifica me¹³
 Et ueniat super me misericordia tuo domine
 salutare tuum secundum eloquium tuum¹⁴
 /Et ne auferas de ore meo
 uerbum ueritatis usquequoque
- 340 quia in iudiciis tuis supersperau¹⁵
 Miserere mei secundum eloquium tuum¹⁶
 Misericordia domini plena est terra
 iustificationes tuas doce me¹⁷
 Bonitatem et disciplinam et scientiam doce me
 345 quia in mandatis tuis credidi¹⁸
 Bonus es tu
 et in bonitate tua doce me iustificationes tuas¹⁹
 Manus tuæ fecerunt me et plasmauerunt me
 da mihi intellectum ut discam mandata tua²⁰
- 350 Fiat misericordia tua ut consuletur me
 secundum eloquium tuum seruo tuo.²¹
 Ueniant mihi miserations tuæ et uiuam²²

[f. 29b.]

¹ Ps. cxviii. 25.
⁵ Ps. cxviii. 29.
⁹ Ps. cxviii. 36.
¹³ Ps. cxviii. 40.
¹⁷ Ps. cxviii. 64.
²¹ Ps. cxviii. 76.

² Ps. cxviii. 26.
⁶ Ps. cxviii. 33.
¹⁰ Ps. cxviii. 37.
¹⁴ Ps. cxviii. 41.
¹⁸ Ps. cxviii. 66.
²² Ps. cxviii. 77.

³ Ps. cxviii. 27.
⁷ Ps. cxviii. 34.
¹¹ Ps. cxviii. 38.
¹⁵ Ps. cxviii. 43.
¹⁹ Ps. cxviii. 68.

⁴ Ps. cxviii. 28.
⁸ Ps. cxviii. 35.
¹² Ps. cxviii. 39.
¹⁶ Ps. cxviii. 58.
²⁰ Ps. cxviii. 73.

- T] Fiat cor meum immaculatum in iustificationibus tuis
ut non confundar¹
- 355 Iniqui persecuti sunt me adiuua me²
Secundum misericordiam tuam uiuifica me
ut custodiam testimonia oris tui³
Tuus sum ego saluum me fac
quoniam iustificationes tuas exquissui⁴
- 360 Domine uiuifica me secundum uerbum tuum⁵
Uoluntaria oris mei beneplacita fac domine
et iudicia tua doce me⁶
Suscipe me secundum eloquium tuum et uiuam
et non confundas me ab expectatione mea⁷
- 365 Adiuua me et saluus ero⁸
Confige a timore tuo carnes meas⁹
Non tradas me calumpniantibus mihi superbi¹⁰
Fac cum seruo tuo secundum misericordiam tuam
et iustificationes tuas doce me¹¹
- 370 Seruus tuus sum ego
da mihi intellectum ut sciam testimonia tua¹²
Aspice in me et miserere mei
secundum iudicium diligentium nomen tuum¹³
Gressus meos dirige secundum eloquium tuum
- 375 ut non dominetur me omnis iniustitia¹⁴
Redime me a calumpnis hominum
ut custodiam mandata tua¹⁵
Faciem tuam illumina super seruum tuum
et doce me iustificationes tuas¹⁶
- 380 Et intellectum da mihi et uiuam¹⁷
Clamaui in toto corde meo exaudi me domine
iustificationes tuas requiram¹⁸
Clamaui ad te saluum me fac
et custodiam mandata tua¹⁹
- 385 /Uocem meam audi secundum magnam misericordiam tuam
et secundum iudicium tuum uiuifica me²⁰
Uide humilitatem meam et eripe me
quia legem tuam non sum oblitus²¹
Iudica iudicium meum et redime me
- 390 propter eloquium tuum uiuifica me²²
Misericordiae tuae multae domine
secundum iudicium tuum uiuifica me²³
Domine in misericordia tua uiuifica me²⁴

[f. 30.]

¹ Ps. cxviii. 80.² Ps. cxviii. 86.³ Ps. cxviii. 88.⁴ Ps. cxviii. 94.⁵ Ps. cxviii. 107.⁶ Ps. cxviii. 108.⁷ Ps. cxviii. 116.⁸ Ps. cxviii. 117.⁹ Ps. cxviii. 120.¹⁰ Ps. cxviii. 121.¹¹ Ps. cxviii. 124.¹² Ps. cxviii. 125.¹³ Ps. cxviii. 132.¹⁴ Ps. cxviii. 133.¹⁵ Ps. cxviii. 134.¹⁶ Ps. cxviii. 135.¹⁷ Ps. cxviii. 144.¹⁸ Ps. cxviii. 145.¹⁹ Ps. cxviii. 146.²⁰ Ps. cxviii. 149.²¹ Ps. cxviii. 153.²² Ps. cxviii. 154.²³ Ps. cxviii. 156.²⁴ Ps. cxviii.

- T] Appropinquet deprecatio mea in conspectu tuo domine
 395 iuxta eloquium tuum da mihi intellectum¹
 Intret postulatio mea in conspectu tuo
 secundum eloquium tuum eripe me²
 Fiat manus tua ut saluet me
 quoniam mandata tua elegi³
- 400 Quere seruum tuum domine
 quia mandata tua non sum oblitus⁴
 Domine libera animam meam
 a labiis iniquis et lingua dolosa⁵
- 405 Miserere nostri domine miserere nostri⁶
 Conuerte domine captiuitatem nostram
 sicut torrens in austro⁷
 De profundis clamaui ad te domine⁸
 domine exaudi uocem meam
- 410 Fiant aures tuæ intendentes
 in uocem deprecationis meæ⁹
 Si iniuriantes obseruaueris domine
 domine quis sustinebit¹⁰
 Inquacunque die inuocauero te exaudi me
- 415 multiplicabis in anima mea uirtutem¹¹
 Opera manuum tuarum ne dispicias¹²
 Et uide si uia iniuriantis in me est
 et deduc me in uia æterna¹³
 Eripe me domine ab homine malo
- 420 a uiro iniquo eripe me¹⁴
 Custodi me domine de manu peccatoris
 ab hominibus iniquis eripe me¹⁵
 Dixi domino deus meus es tu
 exaudi uocem deprecationis meæ¹⁶
- 425 Domine domine uirtus salutis meæ
 obumbrasti super caput meum in die belli¹⁷
 Non tradas domine desiderio meo peccatori
 cogitauerunt contra me
 ne derelinquas me ne forte exaltentur¹⁸
- 430 Domine clamaui ad te exaudi me
 intende uoci orationis meæ cum clamauero ad te¹⁹
 Dirigatur oratio mea sicut incensum in conspectu tuo
 cleuatio manuum mearum sacrificium uespertinum²⁰
 Pone domine custodiam ori meo
- 435 et hostium circumstantiæ labiis meis²¹

¹ Ps. cxviii. 169.² Ps. cxviii. 170.³ Ps. cxviii. 173.⁴ Ps. cxviii. 176.⁵ Ps. cxix. 2.⁶ Ps. cxxii. 3.⁷ Ps. cxxv. 4.⁸ Ps. cxxix. 1.⁹ Ps. cxxix. 2.¹⁰ Ps. cxxxix. 3.¹¹ Ps. cxxxvii. 3.¹² Ps. cxxxvii. 8.¹³ Ps. cxxxix. 24.¹⁴ Ps. cxxxix. 2.¹⁵ Ps. cxxxix. 5.¹⁶ Ps. cxxxix. 7.¹⁷ Ps. cxxxix. 8.¹⁸ Ps. cxxxix. 9.¹⁹ Ps. cxl. 1.²⁰ Ps. cxl. 2.²¹ Ps. cxl. 3.

- T] /Non declines cor meum in uerbo malitiæ¹ [f. 30b.
 Custodi me a laqueo quem statuerunt mihi
 et a scandalis operantium iniquitatem²
 Intende ad deprecationem meam
- 440 quia humiliatus sum nimis
 Libera me a persequentiibus me
 quia confortati sunt super me³
 Educ de custodia animam meam
 ad confitendum nomini tuo
- 445 me expectant iusti donec retribuas mihi⁴
 Domine exaudi orationem meam
 auribus percipe obsecrationem meam in ueritate tua
 exaudi me in tua iustitia⁵
 Et non intres in iudicio cum seruo tuo
- 450 quia non iustificabitur in conspectu tuo omnis uiuens⁶
 Uelociter exaudi me defecit spiritus meus
 Non auertas faciem tuam a me
 et similis ero discendentibus in lacum⁷
 Auditam mihi fac mane misericordiam tuam
- 455 quia in te sperauit
 Notam fac mihi uiam in quo ambulem
 quia ad te leuaui animam meam⁸
 Eripe me de inimicis meis domine ad te confugi⁹
 doce me facere uoluntatem tuam
- 460 quia deus meus es tu
 Spiritus tuus bonus deducet me in terra recta¹⁰
 propter nomen tuum domine
 uiuificabis me in æquitate tua
 Educes de tribulatione animam meam¹¹
- 465 et in misericordia tua disperdes inimicos meos
 Et perdes omnes qui tribulant animam meam
 quoniam ego seruus tuus sum¹²
 Emitte manum tuam de alto
 eripe me et libera me de aquis multis
- 470 de manu filiorum alienorum¹³
 Quorum os locutum est uanitatem
 et dextera eorum dextera iniquitatis¹⁴
 Deus canticum nouum cantabo tibi
 in psalterio decachordo psallam tibi¹⁵
- 475 Qui das salutem regibus
 qui redimit Dauid seruum suum de gladio maligno¹⁶

Glossae T] 466 omnes] uel eos

476 redimit] [redimi]s

suum] t[uum]

¹ Ps. cxl. 4.² Ps. cxl. 9.³ Ps. cxli. 7.⁴ Ps. cxli. 8.⁵ Ps. cxlii. 1.⁶ Ps. cxlii. 2.⁷ Ps. cxlii. 7.⁸ Ps. cxlii. 8.⁹ Ps. cxlii. 9.¹⁰ Ps. cxlii. 10.¹¹ Ps. cxlii. 11.¹² Ps. cxlii. 12.¹³ Ps. cxliii. 7.¹⁴ Ps. cxliii. 8.¹⁵ Ps. cxliii. 9.¹⁶ Ps. cxliii. 10.

T] eripe me
Et eripe me de manu filiorum alienorum¹

480 Credo in deum patrem omnipotentem
usque in finem.

Et pater noster.

Ascendat oratio nostra usque ad tronum
claritatis tuæ domine /et ne uacua reuertatur
ad nos postolatio nostra. amen. amen. amen. alleluia.

[f. 31.

Has orationes preces supplicationesque fundimus in conspectu misericordissimæ diuinæ maiestatis tuæ domine deus omnipotens et misericors in honore beatissimæ Mariæ semper virginis genitricis tuæ sanctique Michaelis archangeli nouemque graduum supernorum ciuium totiusque æclesiæ catholicæ et in honore ipsius summæ sanctissimæque unicæ trinitatis patris et filii et spiritus sancti ac specialiter horum quorum hodie festiuitas celebratur et quorum hic reliquiæ habentur; ut in hac uita sine offensione feliciterque a cunctis diabuli uitiorumque necnon malorum hominum insidiis ac temptationibus liberati, post hanc uitam in electorum grege te, domine deus omnipotens et misericors adiuuante et gubernante, inseri numerarique mercamur ac sine fine in sempiternis gaudiis unica solaque uisionis tuæ consolatione summa sanctissimaque trinitas in conspectu missericordissimæ maiestatis tuæ gloriose coronemur per omnia secula seculorum. amen. amen. amen.

¹ Ps. cxliii. 11

[HYMNUS S. COLUMBAE IN LAUDEM S. CIARANI.]

T] **A** Lto et ineffabile apostolorum coeti
 celestis Hierusolimæ sublimioris speculi
 sedente tribunalibus solis modo micantibus
 Quiaranus sanctus sacerdos insignis nuntius
 5 inaltatus est manibus angelorum celestibus
 Consummatis felicibus sanctitatum generibus
 quem tu Christe apostolum mundo misisti hominem
 gloriosum in omnibus nouissimis temporibus

Rogamus deum altissimum per sanctorum memoriam
 10 sancti Patrici episcopi Ciarani prespeteri
 Columbæque auxilia nos deffendant (egregia
 ut per) illorum merita posideamus præmia

YZ] 1 ineffabili T*YZ [coet]u T* cetui YZ 2 Ierosolime YZ
 uel [specul]æ T* specule YZ 3 sedenti YZ miccantibus Y
 4 Queranus sacerdos sanctus insignis Christi nuncius YZ 6 con-
 sumatis YZ
 vv 9-12 om. YZ

T] /INCIPIT YMNUIS LASRIANI .I. MOLASSE
 DAMINNSE. [f. 31b. col. 1.]

A Bbas probatus omnino
 Benedictus a domino
 Cum caritatis fructibus
 Doctor æclesiasticus
 Electus dei anthleta
 Fidelis sine macula
 Gregis pastor subagrinus
 Humilis supplex submisus
 Ieiunus largissimus
 Kastus cum rectis móribus
 Lucerna erit in tota
 Macculasrius Hibernia
 Nadfráich et sanctus filius
 Optimus dei filius
 Probatus sapiens perítus
 Quem coronauit dominus
 Requiescit post obitum
 Securus im perpetuum
 Tenebrarum rectoribus
 Uictis atque principibus
 Xristo cum suis omnibus
 Ymnum canit celestibus
 Zelus in quó fuit mísus
 dei præ participibus

ORATIO.

Per meritum Macculasrí summi sacerdotis
 adiuua nos Christe saluator mundi qui regnas.

T] /MÆL ÍSU DIXIT.

[f. 31b, col. 2.]

In spirut nóeb immunn
 innunn *ocus* ocunn,
 in spirut nóeb chucunn,
 tæt a Chríst co hopunn.

5 In spirut nóeb d'aittreb
 ar cuirp is ar n-anma,
 di-ar snádud co solma
 ar gábud ar galra-

10 Ar demnaib ar pheccdaib
 ar iffern co n-il-ulcc
 a Ísu ro·n·nóeba,
 ro·n·sóera do spirut.

In spirut.

[NOMINA APOSTOLORUM.]

Simon Madian is Matha
 Partholon Tómas Tatha
 Petar Andreas Pilipp Pol
 Eoain is da Iacob.

B] 2 Parrthalon
Iacob

3 Petur Andrias Pilip

4 Eoin *ocus* na da

T]

/INCIPIT YMNUIS SANCTI PATRICII.

[f. 32.

Ecce fulget clarissima Patricii sollempnitas
in qua carne deposita felix transcendentis sidera

Qui mox a pueritia diuina plenus gratia
uitam cepit diligere dignitatis angelicæ

5 Hic felicí prosápia natus est in Brittania
perceptóque baptismate studet ad alta tendere

Sed futurorum præscius clemens et rector dominus
hunc direxit apostolum Hiberniæ ad populum

Erat nanque hæc insola bonis terræ fructifera
10 sed cultore idolatra mergebatur ad infima

Ad hanc doctor egregius adueniens Patricius
prædicabat gentilibus quod tenebat operibus

Confluebat gentilitas ad eius sancta monita
et respuens diabolum colebat regem omnium

15 Gaudebatque sé liberam remeasse ad patriam
qua serpentis astútia ollim expulsa fuerat

Quapropter dilectissimi huius in laude præsulis
psallamus Christo cordibus alternantes et uocibus

Ut illius suffragio liberati a uitio

20 perfuruamur in gloria uisione angelica

Laus patri sit et filio cum spiritu paraclito
qui suæ dono gratiæ misertus est Hiberniæ.

amen.

W] 3 om. a	puericia	gracia	4 angelice	5 ortus <i>pro</i> natus
Britannia	6 baptismate	om. ad	7 Set	rectus 8 Hyberne
9 namque	insula	terre	10 set	ydolatra
gentibus W*	14 diabolum		15 remeasse	12 gentilibus W
21 in <i>pro</i> sit et	22 suo	Hybernie		16 hastucia olim

T]

INCIPIT YMNUIS SANCTÆ BRIGITÆ.

PHoebi diem fert orbita plenum decoris gratia
qui Brigitæ pro laurea mundo ministrat gaudium

Hanc spina tanquam lilyum stirps protulit mortalium
splendore carnis nobilem candore carnis celibem

5 Haec pro supernis cedere carnis fugit blanditiæ
/egrīs tulit leuamina egentibus cibaria [f. 32b.]

Sponsique per suffragium hostile uisit premium
signis et actu uiuere sé monstrat aruis celicæ

Ob Salemonis gloriam reliquit Æthiopiam
10 ornant oliuæ uasculum regale sumat ferculum

Hæc gemma regis fulgida Numæ kalendis sarcina
soluta carnis celica concendit ad palatia

Ubi laborum premio iam compta flore lacteo
gregi adheret candido agno canens altissimo

15 Quo nos pudoris speculum uirtute duc precáminum
laudemus ut pro gratia tecum regentem secula

Laus sit patri laus filio laus flamini sanctissimó
uni substantialiter trinóque personaliter

amen.

[PRAEFATIO IN AMRA COLUIM CILLE.]

T] Loc dond Amru usque in finem .i. in blog thalman fil otá Féne in Huib Tigernan im-Midi co Dún na n-Airbed hi crich (Mas)raidi fri hIrorus anair; no do Chectraigib Slecht a Breifni Connacht .i. do Dallán. Colum Cille mac Feidlimid meic Fergusa meic Conaill 5 meic Neill ro-scrib Dallan in-so. IS é *immorro* in tres fath ar a tanic *Colum Cille* .i. diúltud do-ratsat ríg Hérend im Æd mac Anmerech do filedaib Hérend, ar ro bai di-a n-immud na filed *ocus* di-a ñdoilgi *conna* coemnactar fir Herend beith imni *friù*; ar intí no-áertha and-sein mani eipled fo chét-oír, no-asaitís cnuicc nemed 10 fair co mba suaichnid do chach he, *ocus* combíd anáeb fair dogrés; *ocus* no-asaitís *for* ind filid fein na cnuicc *ocus* no-eipled fo chét-óír diammad cen chinaid no-áerad. Is and iarum ro-batar na filid (oc Ibur) Chinntrechta hi crich Ulad, ar do-rat rí Ulad condmed tri mbliadan doib, no bliadain ule doib and-sein. Conid and-sein 15 doronsat scela fein do doilbiud fein, *ocus* ní forcáemnactar etir amal no-innistéis, *acht* dia ñderail *for* in ciniud inborbb etir i rabatar ro-dolbset filid shulbairi na faibli breci. Ticht tra o filedaib Hérenn co *Colum Cille* conid chuccu tisad ar-tus ria-siu (ri)sad i nDruim Cetta, du ir-rabatar nar-ríg ro-diultsat riu-som. Ro-aitgiset *immorro* 20 ainm ñDe fri [cend] *Coluim Cille* *ocus* in chrabaid chrístaide . . . do-s-fucad *for* a chomhairchi co Druim Ceta. Tanic iarum *Colum Cille* amal tanic as a churuch secht ficht a lin; ut poeta dixit:

25

(Cethra)cha sacart a lín
fiche epscop huasal bríg
icon tsalm-chetul cen acht
cóeca deochain tricha macc.

Co ruc leis (na fileda) co Druim Cetta. Ro-boi *immorro* Dallan mac Forgaill *for* innarbu etir na filedu ciarbo sui ecnai *ocus* 30 filidechta hé. Doroni uero *Colum Cille* (síd na filed fri) firu Hérend *ocus* fri Æd mac Ainmerech ria cach caingin bói isin dail conid ed sein raitir cid indiu, “ái nemed ría cech ái” (i. caingen na nemed) ria cach caingin. Ro-chuinnig dana *Colum Cille* forsna rigu batar isin dail toisigecht filed n-Erend do thabairt do Dallán (ar 35 ecna) *ocus* ar a eolas i filidecht sech cach. Doroni *Colum Cille* dub-laid oc dul don dálí immalle frisna filedu Cormaicce . . . cia log dobérthar dam-sa dar cend in molta. Asbert *Colum Cille* dobérthar nem duit *ocus* do cech óen no-dñ-geba . . . chena. Ni bat lia andat bai mæla odrai i mbúali. Cate comartha airi-sein,

T] ar in dall, cotiberthar. Dobérthar do roscc duit fri denom in molta, corop leir duit nem *ocus* ér *ocus* talam, *ocus* in tan bas dered don molad Doroni *Colum Cille* tuaslucud Scandlan meicc Cinn-faelad as a giallacht, *ocus* ro·slécht do šoscélu *ocus* dorat ocht fichti dam riata do . . . n anamcharait, 45 *ocus* is iat comarbbai *Coluim Cille* roptar annm-charait Osraigí conid e i n-Hi *ocus* dlegtair hocht fichti dam riatai bens do šhamud hiæ a hOsraigio . . . etir Æd mac Anmerech *ocus* Ædan mac Gabran im Dal-riatai, *ocus* ro·leicthea Dal-riata do fognam do 50 fairrci eter Erinn *ocus* Albain *ocus* Gall-goidil do rig Alban dar a cend. Dochuid. . . .

[AMRA COLUIM CILLE.]

L Ocus huius artis Druim Cetta dia mbui in mor-dal [fol. 34, col. 1 and. I n-amsir Æda meicc Anmerech *ocus* Ædan meicc Gabran dorigned. Perso .i. Dallan macc Forgaill do Másraigib Maige Slécht a Bréifni Connacht. Tuait ar roachtaín ríchid do fein et aliis per sé. Tri tuaitte immorro ar a tánc *Colum Cille* a hAlbain i nHerinn in tan-sin .i. do fuaslucud Scandlan Moir meicc Cindfaelad rig Osraige frisi ndeoched a rathaige-som. *Ocus* do astud na filed i nHéind. ar ro·bass ic á n-innarba ar a tromdacht .i. tricha fo lán chléir *ocus* a .xu. fo leith chleir .i. ind ollamain .i. 10 da cét déc filed al-lín ut quidam dixit, fecht* *Ocus* do šithugud eter firu Hérend *ocus* Alban im Dal-riata; co tudchaid iarum *Colum Cille* isin n-airecht, *ocus* co n-erracht sochaide isind airiucht do fáilti fris; *ocus* co táncatar na filid do airfitiud d6. conid and-sein asbert *Colum Cille* fri hÆd:

Cormacc Cain búich neoit
nuæ a moltha crína a šeóit
is ed ro·légus rath-cræth
cen-mair molthiar mairgg ærthiar, Æd.

Cáin in súg ass-a sóer-aigthib súgthiár
mairgg in iath ecnairc ærthiár
árad cloth cáin in réim riarait bí
do·fuairthet moltha maini

Is iar-sein bui *Colum Cille* ic cunchid Scandláin for Æd, *ocus* ní tharat dó; co n-érbaint-som dana fri hÆd, ‘is e no·gebad a assai 25 imm iarméirge ceb e bale i mbeth’; *ocus* ro·comallad sámlaid. Colmán macc Comgellan immorro do Dál-riata is e ruc in iñbreith .i. a fecht *ocus* a slogan la firu Herend, ar is slogan la fonnaib dogrés;

Glossa T] 17 rath-cræth] .i. rath n-eicsi

T] a cáin *ocus* a cobach la firu Alban. *ocus* is frisin Colman-sin dorigni Colum Cille in mbóide in tan ropo lenam bec he, et dixit :

30 A chubus con, a anim glan,
as so pójic duit, dalle phóic dam.

ocus asbert Colum Cille is e dogénad sithugud etir firu Hérend *ocus* Alban.

Tanic iarum Dallán do acallaim Choluim Cille, conid and ro·gab
35 in remfocul do ; *ocus* ni relic Colum Cille do a denam secha
sein, (co-ndernad) i n-amsir a heitsechta ; asbert, fri marb robo chubaid.

/Doraigert tra Colum Cille indmasa *ocus* toirthe (in [fol. 34, col. 2
tal]) man do Dallan dar cend in molta-so *ocus* ni ragaib Dallán acht
40 nem dó fein *ocus* do cech oen no·dñ·gebad *ocus* do·fucfad eter ceil
ocus fogur.

“Cuin ro·innub th’éc *ocus* tu i n-ailithri *ocus* messe in nHerinn” ?
Tri (com)arthai immorro dorat Colum Cille dó, in tan dogénad a
molad, comad marcach eich alaid no·innised dó eitsecht Coluim
45 Cille ; *ocus* in cétna foccul no·ráidfed comad hé tosach in molta ;
ocus a šhúli do léjud dó céin no·beth ic a de(nam).

Hic áth Féni din im-Midi ro·chanad in molad-so (ut) Mael-suthain
dixit. Adfét immorro Fer-domnach comarba, is ar Sligi Assail ro·
chanad ótha Dún na n-Airbed cosin crois ic Tig Lommán.

50 *Fecht do Mael-choba na cliar
hic Ibur Chind-trachta thiár
dá cét dec (filed) fo·s·fúair
frisin n-ibar aníar-thúaid.

55 Coindmed te(ora) mbliaðan nbind
dorat dóib Mael-coba in ciñg
mer(aid) co lá bratha báin
do cheneól delbda Demmain.

Tres filiae Orci quæ uocantur diuersis nominibus in cælo et in terra
et in inferno ; in cælo quidem Stenna et Euriale et Medusa ; .i.
60 Clothus Lacessis Antropus ; in inferno Electo Migera Stifone.

Hoc est principium laudationis. Anamain etir da nin in-so .i.
nin hi tosuch in molta *ocus* i n-a deriud .i. Ni disceoil *ocus* membuain ;
no is gobul di .i. raicni de-chubaid .i. da s(on *no*) a trí do thinscetul o
oen-fid beos diaid i ndi[aid] *ocus* son o fid is ecsamail inn-a ndiaid-side.

65 Ni disceoil .i. ni dúthe sceoil .i. ní ba scél do dúid clúathaigfit(er).
Ni chelt céis ceol de chruitt Craiptini co . . córastar for slúagu
suan-bas ; consert coibnius etir sce(o main) Moriath macthacht
Morca : ba moo lei cech log Labr(aid).

70 Bá binniu cech ceól in chrott
arpeit Labraíd Longse(ch) Lorcc
cairbo docht for runi·in ri
in ro·chel céis Craip(tini).

- T] Teora bliadna boi cen les
 75 Colum inn-a dub-recles
 luid co angliu as a chacht
 iar se bliadnaib sechtmogat.
- Fó ainm do maith is do miad
 fí ainm d' ulcc *ocus* d' an(riar)
 /an fir is ni *forn*s fand [fol. 34b, col. 1.
 80 iath minn *ocus* iath ferand.
- [m]ur immud tall isind recht
 coph búaid is briathar lan-chert
 dú bale dú duthaig lat
 cail comet is cul carpat.
- Ethne airechda 'n-a bíu
 ind rígan de Chorbraigiu
 máthair Choluim comul ingle
 ingen Dímma meicc Noe.
- (fri)ré mile co leith míle bá *follus* guth *Coluim Cille* ic celebrad, ut
 90 dixit poeta :
- Son a gotha *Coluim Cille*
 mór a binne húas cech cléir
 co cend cóic cét déc céimmend
 aidblib réimmend (e)d ba réil.
- Hi *co n*-immud am-martra
 95 díarbo Cholum cóem-dalta
 dolluid eissi fo dered
 conid Dún a shen-nemed.
- (A)idbse .i. ainm do chiúl *no* do chrónán dogníteis er-mór fer n-
 100 Érend immálle cid ed do-scured and. *Ocus* is *ed* ón dorónsat fir
 Hérend ar a chind-som isin mor-dail Dromma Ceta, co tánic míad
 menman dó. Deismirecht ar aidbsi, ut Colman dixit .i. macc
 Léníni :
- (L)uin oc eláib unge oc dírnaib
 105 crotha ban-athech o crothaib rígna
 ríge oc Domnall dordd (o)c aidbsi
 adand oc cainndil colgg ocom coilgg-se.

(B)id ferb ic sluind tri rát .i. ferb bríathar, ut dicitur, ma dia
 ferbaib fir-amraib bérhai bias bain; (bi)d *dana* ferb bolg, ut dicitur,
 110 Turgbait ferba for a (g)ruaidib iar cil-brethaib .i. iar cloén-brethaib;
 (bi)d *dana* ferb *bo*, ut dicitur, Teora ferba fíra o'sn'acht Assal ar
 Mog Núadat.

Angelus dixit (*no*) monachus in-so síis :

T]

115

Maccan humal atbeir cet
deus ei indulget
fortgella no *ocns* uet
im bethaid suthain surget.

120

(La)braid Longsech leór a lin
las rort Cobthach (i nD)inn-rig
co slúag laignech dar linn lir
dib ro·(a)inmnigthe Legin.

125

(Dá) cet ar *fichit* chét Gall
co laignib lethán leo anall
de na laignib tuctha and-sein
(d)e atát Legin *for* Laignib.

Tuaim temna a ainm ria-siu dorigned ind orggain Dind-rig in ro·
maibad . . . gaine and :

130

/Glé no·laiged isin ganium
inn-a ligu ba mor-sæth
slicht a asna tre n-a etach
ba léir con·id·séited gæth.

[fol. 34b, col. 2.]

Is aire emnas in cét foccul ar abbéli no ar alainne in molta, ut est,
Deus deus meus r. in. Is é immorro a ainm lasin Góidel sein .i. a
a innise mod .i. is é so mod a ainnisen :

135

Águr agur iar céin chéin
beith i pein phéinní sith síth
amal chách cách co bráth bráth
in cech trath ráth thráth cid scíth scíth.

Brigita dixit :

140

Is fó lemm-sa mo lagat
do thalmain thairnes cech cland
cía no·beth nech ní bad isliu
do·aillfed sercc Ísu and.

145

Amra Choluim cech dia
cebía no·di·gaba 'm al-lán
ro·m·bia ind laith find fia
ro·ír Dia do Dallán.

150

Dál ro·dálus is mór bæs
isind árus ós Druim lías
am-mo choiindiu a rí rú rá
imbí bi bú bés ni tias.

155

Atá ben istuaith
ní apar a hainm
maidid esse deilm
ama/ chloich a tailm.

T]

Is leges lega cen lés
 is cuinchid smera cen smúais
 is amrán ri croitt cen chéis
 ar mbeith d'eis ar n-organ huais

160

Ro-be do lecht i fairthe
 íar do néit seól sir-arde
 ruccthar i capp i ndíaid phill
 do racc a scáil dia cóem-chill

Ferchertne file dixit :

165

In eighthiar ainm demuin duib
 focclas phein ar a muintir
 ni·m'reilge Dia tair na tíar
 i lurg demuin i n-éigthíar.

170

Cul ainm in charpait cen chol
 i téigid la Conchobor
ocus neit ba hainm don chath
 no·brisind la *macc* Cathbath.

175

Dirsan le'm sellad fris
 forbir i froig dercc anis
 bá binne no·chantais dordd
 a da bolg fri dercc anis . . .

Ní áir diuchtnaim as mo chotlud radumai innlis . iar cotlud cháin
 bind ris . bríathar chorgais cen nach nichmairc . ráth Rathmeicc.
 búaid ríg meicc. . . .

180 Deismirecht ar atherruch i nguth rgnath in so sis.

Diambad mé in goba guth-binn
 goba loga no·lenfaind
 arm no·slaidfed læg leith-chinn
 no·meilfinn do Mael-Sechnaill

185 / **D**ia dia dor·rogus re tias in n-a gnuis [fol. 26,
 col. 1.

.i. is ro·atagur dia ; no guidim ria-siu thias in n-a gnuis.

Culu tria neit.

.i. amal téit carpat serda tre chath corop amlaid dech m'anim-se
 tre chath demna dochum nime.

T] Dia nime ni·m·reilge il-lurgu i n-eigthiar ar a muichthi
a méit.

.i. ar relad firinni atbeir dia nime ; no dí-a fiss con nach dia as ídal ;
ni·m·reilge ic egem il-lurg demna ar méit a'múichi.

Dia mor m' anacul de mur theinntide diu-tercc
195 ndér.

.i. mor dia do'mm anacul ar immed in tened bale hi teilciter
déra co cían hic o déicsin .i. quia fit mûr .i. immed ; diu-tercc
dana compositum nomen o Latin *oculus* o Scotic .i. diu inchian ; *oculus*
dercc súil, ut dixit *Granni* ingen Chormaic :

200

Fil dune
ris mad buide lem diu-tercc
ar a tibrind in mbith ule
a meicc Maire cid diupert.

Dia fírian fír-*oculus* clunes mo dó-nuaill de nim-iath
205 nél.

.i. dia fír óen no dia na fírian ; fír-*oculus* .i. quia est deus ubique et
prope omnibus inuocantibus eum¹ ; mo dó-nuaill .i. mo (di)núaill
.i. núall mo chuirp *oculus* m'anma iar neillaib oc iath nimi ; no nuall
fetarlice *oculus* nu-iadnaisi . . dia thimthirecht do daenib di cach
210 ræt.

N I di-sceoil d' uib Neil.

.i. ni cen scel ; no ni dis in scel d'uib Neill *Colum Cille* do ec, no do
inúi Néill.

Ni huchtat oen-maigi mor maирg mor deilm
215 diulaing.

.i. Ni d' óen-maig as uch no as iachtad sed totis campís is maирg
mor eitsecht *Coluim Cille* ; deilm .i. is móir in crith *oculus* in
cumscugud tanic isind Erind la héitsecht *Coluim Cille*.

Ris re asnei Colum cen bith cen chill.

220 .i. is diulaing dún in scel isind ré i n-aisneiter dún *Colum Cille* do
cítsecht cen a bith i mbith no i mbethaid, *oculus* cen beith hi cill.
Ubi inuenitur ris .i. scel? ni *ansa* ; i n-immacallaim in da thurad,
/ut dicitur, “áil ríg rissi redi” ; no i mBrethaib [fol. 26, col. 2.

Glossa T] 203 Maire] no muire

¹ Ps. cxliv. 18.

T] N(emed), ut dicitur, “ní dil dámi rissi” .i. ní fil airfitiud dami
225 ocai do scelaib.

Co hindia dui do.

.i. coi *conar* : india .i. innisfes ; cia *conar din* innisfes dui de ; *no*
ropo dui cech dune inn-a chondiulg-som co hIndia.

Scéo Nera in faith De.

230 sceo *ocus* ceo *ocus* neo trí comoccomail Goideilggi ; *ocus* cid Nera
macc Mora(ind) *no* macc Finnchuill, a sídib, ni cóimised a aisneis ; *no*
robo dui side i n-athfégad Celum Cille.

De de Sion suidioth.

.i. do deis in tSion nemdai ro·s(ui)destair ; *no* in faith Dé *no*
235 aisnéided in suidig(ud) bias i n-iath Sion .i. hi téar.

Ní less anma ar síú ardonconniath.

.i. ní fil oc(und) nech lessaiges *no* šóillsiges ar n-anmain hi fecht-sa,
(ar a)trullai huan i n-iath cain ar síú ; *no* condeo .i. saillim (.i.) inti
no· hšailled o forcetul ar mbréntaid cinad (*ocus* targabal).

240 Conóiter biu bath.

.i. inti no·choimeted (ar) mbiu, atbath ; no inti ro·fitir ar mbiu co
cain, atbath.

Ar do·n·bath ba ar n-airchiund a dilcen.

.i. inti ba hairchend di-ar n-adilgib adb(ath) ; *no* inti ba hairchend
245 fri hairchisecht ar n-adilgnigi atb(ath).

Ar do·n·bath ba ar fiadait foidiem.

.i. in fóidem teged húain co har fiadait atbath ; ar teged a spirut
cech dartáin for nem.

Ar ni' nfissid frisbered homnu húain.

250 .i. ar ni mair inti dobered fiss síd dún *ocus* no·frithbruinded *con* na
b(ad) immecla ocund ; *no* in fisid teged huain i n-iath.

Ar ni' n·tathriath do·sluinse foccul fir.

.i. ní haithrethend chucund inti ro·rethed huain . . no·šluinnfed
fir focuil dún, *no* fir-focull ; *no* (ni) thic dí-ar taithreos .i. di-ar
255 lessugud.

Ar ni forcetlaid forcanad tuatha toi.

.i. inti no·luaided foridin inna tuath ic precept doib combitis inn-a
tost ; *no* in forcetlaid no·chanad na tuatha bat(ar) im Thai .i.
(nomen) proprium srotha i n-Albain.

T] /Huile bith ba hai he.

[fol. 26b, col. 1.

.i. truag dond uile bith ba leis, ar biid é .i. trúag ; *no dana* ba leis in bith uli.

Is crott cen cheis, is cell cen abbaid.

265 .i. céis ainm do chruit bic bí hi comaitecht cruitti móri hic a seinm ; *no* ainm do tharraing ar a mbí ind léithriu ; *no* ainm don delgain bic ; *no* ainm do na coblaighib *no*, don trom-thét quod est melius, ut dixit in file.

De ascensione eius in cælum.

A Truicc ro-ardd tráth Dé de Cholum cuitechta.

270 .i. conúargaib cor-ro-ardd in tan táníc cuitechta Dé ar cend Coluim Cille.

Fínd-fethal fresdul.

.i. is finn in fetal dí-a táncatar fir indell ; *no dana* ba find in sith-lad dodeochaid do fresdul Choluim Chilli .i. aṅgil.

275 Figlis fot mboi.

.i. da cét dec slechtan leis cech lai *acht* i sollomnaib tantum, comitis léri a asnai tré n-a blái lín.

Boi sægul-sneid.

.i. diriuch *no* súail *no* becc .i. lxxui. bliadna, ut dixit in file.

280 Boi séim-sáth.

.i. ba súail a shaith.

Bói sab suithe cech dind.

.i. ba sab hi suithemlacht cech bérhai co a chléthi ; *no* sab daṅgen no shoad cech n-indliged.

285 Boi dinn oc libur legdoch.

.i. no-forcanad libru ind rechta co a chléthi *no* quia fuit doctor in libris legis.

Lassais thír tuaid, lais tuaith occidens.

290 .i. ro-lasastair isin thír túaith ; *no* robo lais, *no* ro-leisaig in thír tuaith ; *ocus* ro-leisaig thir (na) fuinedach ; *no* is lais amal ro-gab Inis Bo Finní forsind (f)airggi.

T] Cotro lais oriens.

.i. ro·lassai . . . isind airthiur.

O chleraib crid-ochtaib.

295 .i. o'n chleir re Corccan Ochaidi; *ocus* is iadi ro·fáid-seom do Grigoir; *no dana* robo docht a chride im chleirchecht fri cach.

Fo dibad.

.i. maith a eipiltiu, quia fit díbad (*ocus* ba)th *ocus* ba *ocus* teme ic sluinn epilten.

300 /De angel in ré assid·rócaib. [fol. 26b, col. 2

.i. aṅgil Dé nime dodeochatar ar a chend in tan conhúarcaib.

De marterio eiusdem in mundo.

R Ánic axalu ro hairbriu archaŋliu.

.i. ránic-som co dú itá Axal aṅgel; *no* ránic du hi tabar auxilium do chách .i. co himmed árchaŋgel; *no* Axal .i. immacallaim .i. ranic-som di'n thir i ndéntar immacallaimi; quia dicunt hiruphin et zaraphin, Sanctus sanctus dominus deus sabaoth dicentes; *no* axalu .i. ucca *ocus* sola, et compositum in foccul síc .i. ó Latin *ocus* ó Goideilg .i. ránic-som in n-oén baile as togaidi la cách .i. cælum.

310 Ránic iath in nád adaig aiccestar.

.i. ránic-som thír in nach aicther adaig.

Ránic thír do Moyse munemmar.

.i. in-id toimtiu leind Moyse do beith.

Ránic maige mós nadgenet ciúil.

315 .i. ní bés ceól do genemain indib, ar ní bi a thesbaid etir eissib. .

Nád eitset ecnaide.

.i. ní héitat ecnайди a aisnéis; *no* ní héitsend ecnайд fri araile.

Asrala rí sacart sæthu.

.i. ro-lá ri na sacart a galra ule de, i n-amsir a éítsechta, ut dicitur,
320 Tristis est anima mea usque ad mortem.¹

¹ Mt xxvi. 38

T] **R** O'chés gair combúich.

.i. cáin ro·briss a thola isin garit ré ro·búi.

Bói a húath *for* demal.

.i. ba húath do-som demon, *no* ropo húath-som la démon .i. la dee
325 in milti.

Di-a mbo goiste celeBrad.

.i. di-a mbo choi astuda, *no* di-a mbo gai astuda · celeBrad Coluim
Cille; no goiste aire fein .i. ariet no·chluinte guth Coluim Cille ic
celeBrad, ní léicthe ass co cinnte in celeBrad *ocus co n-iarfaigtís scéla*
330 do iarum.

As a cheird cumachtaig.

.i. a chumachta a chleirchecta dogníid-som sein.

Conroiter recht robust.

.i. ro·fitir com mor·shonairti ind rechta, quia idem est robust et
335 robustus; *no* ro·chomét a dirgi co sonairt.

Ro·fess ruam ro·fess seis.

[fol. 27, col. 1.]

.i. ro·fess róm a adnaicthi .i. Hí no Dún, ut dicunt alií; *no* ro·fess
cor·rúaim *ocus* ro·fess a hséis.

Suithe dó dáma deachta.

340 .i. ro·dámad dó síithe na deachta; ó macc Dé ro·étastar sein; *no*
ro·bói i ndeacht dámtha meicc Dé.

Derb dag i mbá.

.i. is demin *conid* maith in t-éc dochuaid; *no* ropo maith intí atbath and.

Ba héola Axal n-añgel.

345 .i. ba heolach i n-immacallaim ind añgil diarbo ainm Axal.

Armbert Bassil bráthu.

.i. in bráth díumsa dochuaid ind im mórdáil Dromma Ceta, *conid*
airi-sein tuc Bóethíni testimoin a Baisil do thræthad in díummais;
no ro·airbered bith bretha Brátha Baisil.

Glossa T] 346 armbert] armbert .i. ro·erbert bretha *no* briathra a Basil; *no*
ro·erbert Báithín bráthu .i. bretha *no* briathra a Basil ic forcelul Coluim Cille nach
ar-ragbad diúmmus *no* míad menman la gáir fer nErend . . . *in sinistr. marg.*; *et in*
inf. marg. ar airdd *no* comad Colum Cille féin doberad briathra Basil chuci di-a forcelul
fein.

T] Argair gnímu de aidbse airbrib aidbsib.

.i. ro·airgair immi a menmain do bith inn-a dia in molad do·ratsat na sloig fair ; *no* ro·ergart gnímu Dé do thaidbsin inna n-immed ñdub nduaibsech ; *ocus* is *ed* arrogart deis sein in testimoín a Basil, *no* na brethra.

355

De scientia eius in omni parte.

R Aith rith rethes.

.i. tarraig dó in rith ro·reithestar.

Tar cais cain-denam.

.i. dogníd cáin-gnim dar cend a miscen, quia fit cais miscais.

360 Faig ferb fithir.

.i. no·fuaged breithir in forcetail in feth-athair.

Gaiss glúasa gle.

.i. bá gass he ic erslocud inna nglúas co glé ; *no* gonais na glúasa, et reliqua.

365 Glinnsi-us salmu.

.i. ro·glinnig na salmu fo obil *ocus* astrisc. .

Sluinnsi-us leig libru libuir, ut car Casion.

.i. is amlaid ro·legastair libru légis amal no'légad libru Eoin Cassion ar a réidi ; *no* ro·leg amal ro·leg Eoin Casion libru legis. .

370 Catha gulæ gáelais.

.i. ro·gaelastar cath in chróis ; */no* cúlai as maith and [fol. 27, col. 2.

.i. ro·briss catha na tri Cul .i. cath Cúili Dreimni for Connachtu, *ocus* cath Cuili Feda for Colman mór macc ñDiarmata, *ocus* cath Cuili Rathin for Ultu ic cosnam Rois Torothair etír Colum *ocus* Chomgall.

375 Libru Solman sex-us.

.i. ro·šeich libru Solman ; *no* ro·siacht libru Solman ; *no* sexus .i. sexsus, ut dicitur fenchas pro senchas, ut dixit in file :

Légsait filid fáil i fos
fenchas co féig la Fergus.

380 Sína sceo imrima raith.

.i. sína .i. sonenna ; scéo rima .i. doinenna ; *ocus* is óndi as imber atá ; raid .i. ro·ráidestar sein.

T] Rannais rainn co figuir etir libru leig.

.i. dorat stair ind rechta *for* leith, *ocus* a šhians *for* in leith aile. . .

385 Légais runu ro-chúaid.

.i. rosualt bést bís isind (f)airgi ; is iat a hairdi side : in tan sceas *ocus* a haged fri tir, domma *ocus* terca isin tír-sin co cenn secht níbliadan ; mad súas, domma *ocus* anbthine isind aeór sin ; mad sís, díth *ocus* mortlaid *for* milaib in mara. No·innised iarum rúna 390 ind anmannai-siu do dáinib combeitis inn-a foimtin ; no ro·leg runa ic ro·šuidib ; no is e fein robo sui.

Eter scolaig screptra sceo ella(cht) immuaim n-esci im r(ith).

.i. ro·thucastar amal reithes ésci *fri* gréin. rempi nunc post nunc.

395 Raith rith la gréin nígéscaig.

.i. is airi atbeir gésbach di, ar is úaidi soillsi do rennaib *ocus* do roscaib dóini ; uel nouit cursum fluminis Reni ; doberar húaid-side *for* cech sruth.

Rein rith.

400 .i. ropo eolach ir-rith Renis .i. maris.

Rimfed renna nime nech adcoi cach ñdir-uais.

.i. is doig linn no·innisfed do rennaib nimi inti no·innisfed cach rét húais dorigni *Colum Cille* ; no·innisfed *Colum Cille* ni ro·huais di-a triallad, .i. do rennaib.

405 R-o Colum Cille cualammar.

.i. ro·chúalammar o Cholum Cille.

Glossa T] 400 maris] *in inf. marg.* ut dixit Finn :

Scél lem dúib dorddaid dam
ro·faeth sam (snigid gam)
(gæth ard)-fuar isel grian
argair rith iu-rethach rian.

ro·ru(a)d rait(h ro·cleth cruth)
ro·gab gnass gigrand guth
ro·gab fúacht éte (én)
(aigre ré é mo scél).

/De admiratione et caritate eius. [fol. 27b, col. 1.]

T] **C**OICH boi coich bias beo bad inamridir ar iathaib
irdocht ir-thuaid.

410 .i. cairm ir-rabai *ocus* cairm i mbia béo, bad amru *ocus* bad forchtiu
isin tír tuaid quam Colum Cilli.

Adfét connú.

.i. no·aisnéidet corrici nuu *Colum Cille*.

Nadigói geóin.

415 .i. ní aithgén-sa gói fadecht-sa ar is marb inti no·innised dún .i.
Colum Cille; no no·innised dún o nú cosin nómad nhua de geneluch
cáich; no adfét fil and idem et uetus testimonium, *ocus* an nó, is
nouum testimonium .i. no·innised dún iarum do fétar-laicc *ocus* do
nu·fiadnaise.

420 Grés ro·fer fechtnachu.

.i. bá fechtnachu cach grés in grés ro·ferastar *Colum Cille*.

Fri arthu ar chathru co domun dringthier.

.i. fri áradu na cathrach nemda ro·driigestar; co domun .i. robo
dó a shomain; no co domun .i. ad cælum.

425 Ar deu dóinachta.

.i. is airi dorigni sein ar dóenacht meicc Dé .i. cor-ragbad greim dó
céasad meicc Dé.

Ar assaib rigthier.

.i. ar sastaib do ir-richiud,

430 Rir accobur a súla.

.i. ro·renastar cech ní robo shant dí-a-rosc hi-fos.

Sui slan creis Crist.

.i. cretis Crist in sui slán; no creis a uerbo creo, ro·forbrestar
iarum hi Crist; no dorat Crist inorbairt fair.

435 Ceo ni coirm ceó ni serc-ol saith sechrais beoil.

.i. sechnais coirm, sechnais serc-ol, sechnais saith; sechnais beóil;
no sech a beolu.

Boi cath.

.i. catholicus.

T] Boi cast.

.i. castus.

Cardóit.

.i. tóit, lán do deircce eisseom huili ; no forcthi Colum Cille o deirc.

445 Clothonn oc buaid.

.i. cloch clóichi /quia fit ond cloch ; robo chloch [fol. 27b, col. 2. iarum clóichi cech uilcc Colum Cille, *ocus dana* ro·bói seom corbo lia buada, ut fit ail hi ciinn tíri.

Bói less lan.

450 .i. bói seom co tabrad a lán less do chách.

Bói leor less oiged.

.i. ba leor dó do maith cid a ndénad fri hóigedu.

Boi huasal, boi obid, boi huasa bás.

.i. ropo mór a huaisli, *ocus* cerbo húasal ropo humal, *ocus* is airi 455 dogníd humli ar ro·fitir bás húasai ; no rop fortail for a bás.

Bá liain, ba lig, la cridi cech ecnada.

.i. bá lénis no bá lían-char .i. bá sobarthanach no bá cumrechtaid no bá liaig ic legius cháich.

Ar mind n-Axal n-acallaim ba hanmni ar beba.

460 .i. in mind no·biid ocund ic acallaim ind aingil diarbo ainm Axal, is do lugu digi atbath, ar ni chaithed linn na biad isin bliadaín atbath *acht* i sathurnn *ocus* i ndomnuch.

Ba binn ba hóen a cherdd cléirchechta.

.i. ba bind la cách a guth ; *ocus* ropo leor do cach ind oén-cherdd 465 chléirchechta bói oca ; no ropo óen di-a cherddaib cléirchecht, ar bá filí bá fáith bá síú.

Do dóinib díscruit.

.i. ropo díscrutan do chách a dána.

Ba dín do nochtaib, ba dín do bochtaib.

470 .i. ic a n-étiud *ocus* ic a mbíathad.

Ba nú no·chésad cech trom di othaig.

.i. cech athach throm no·chésad is amal nua no·gebed Colum Cille, no bá trummiu cach othaig dún in césad nua-sa, ar in dall.

T] O Cholum cosc tuath.

475 .i. o Cholum no·choiscitís na túatha.

Míad már munemmar manna.

.i. /miad airmitiu ; mar .i. immed ; manna .i. in [fol. 33, col. 1.
mainn ; iss-ed asbertís meicc fria, man có .i. quid hoc nisi cibus
cœlestis ? dommunemmar iarum .i. doberthar airmitiu mór do-som
480 in biid nemdai.

No·dn̄·geilsigfe Crist etir dligthechu.

.i. is and doberthar dó a lóg a geilsinechta ; etir na dligthechu .i.
etir aṅgliu *ocus* árchaṅgliu.

Tre n-a chian co taslai.

485 .i. is fata ata ic roachtain na geillsinechta-sin.

Ergnaid sui siacht slicht cethruir.

.i. is ergnaid in sui ro·sechester slicht in chethrair .i. na cethri
suiscélaigthe ; *no* ro·siacht féin, quia apud Finnium euangelium
légit.

490 Co talluid la dochétal.

.i. is amlaid dolluid la dóchétal dochum nime .i. cétal muintire
nime *ocus* talman *no* fetar-laiic *ocus* nui-fiadnaisi.

Do nim-iath iar n-a chroich.

.i. co híath nime dochúaid iar croich *ocus* chésad.

495 Cét cell custói tond fo ógi offrinn.

.i. cométaid tond dó *for* muirib cét cell ; *ocus* cintech ar écintech
sein, ut est Hí *ocus* Dairi ; *no* cométaid tond fo ógi offrinn in comlín-
sin.

Oll-ni ni idal ní ellastar cloén-chleir.

500 .i. oll aní dogniid do maith, *ocus* ni idlacht ; ní ailed *dana* bale i
mbiid clíar chlóen.

Do·ellar fó inbuilg.

.i. do·s·bered do šalund ; *no* no·s·bliged .i. no·chendsaiged.

Ni fot ni fuacht nad heris.

505 .i. ní ro·foidestar nech húaid dogénad uilcc, *ocus* ní dérnai féin nád
heris .i. ná ro·aslaig heris *for* nech, *no* ní ragaib féin heris.

T] Ni uined ní na bo recht ríg.

.i. ní hairderccaiged ní *acht* do réir rechta Dé.

Nad eitse bás bith.

510 .i. ar ná bad istad dó bás tré bithu, *no* isin bith.

Beó a ainm /beo a anuaim.

[fol. 33, col. 2.]

.i. a anim thall.

Ar . . fodruair fo recht noeb.

.i. ar a fo(t) ro·fodrúbastar fo recht nóeb, is aire as be(o) a ainm i-fos
515 *ocus* a anim thall.

Frisbert tinu a thoib.

.i. ro·mairnestair saill a thoib, ar ba léir scáth a asna tria n-a blai
lín isin *traig*.

Tule a chuirp cuillsi-us.

520 .i. ro·choillestar toil a chuirp.

Cuili neoit.

.i. ro . . ro·choillestar gainne, ut poeta dixit :

In maith lib
in tan asberar fir frib
525 aslaigid sercc saigit seoit
ni gaib néoit fri nech as dil.

Nad in macc macc Hui Chuinn.

.i. cuich in macc? ni *ansa*, macc em Hui Chuinn .i. Colum Cille ;
no ni bo in meicc Hui Chuinn gainni *no* neoti.

530 Cuil deim de eot cuil deim de formut.

.i. ni dernai ní de eot, ni dogneth cuil ; *no* ni dernai do fuachtaín
no do format, ni no·digbad cuil, quia fit demo .i. digbaim.

Fo lib ligi a ai.

.i. is maith duib, is lib ata a ligi.

535 Ar cech sæth srethaib sina.

.i. ar cach ḱgalar sreth sina .i. dogniid cach sín a raithi.

Tre thaith n-idlaig do·ru·meoin ret(u).

(ic) dul tre thaith innad idlacht dorumenair .i. . . .

T] Ar credla cairpdíu.

540 .i. is airi dorat in messa forru ar in carpat credal a chuirp ; no ar in cleirchecht ro'leic húad ar charbtu.

Cath-sír soich fir ficed fri conuail.

.i. cath suthain ; soich fir .i. ro'seichestar in fir . ficed .i. dogniid-som fuachtain fri-a cholaind, i-foss.

545 Co nach ra(ga) rig-macc for dede Dé.

.i. macc ind ríg . . . ní raga for deda De.

In aguth in athfers.

.i. isin guth n-aigthide .i. ite maledicti ini. ni bi a fers aile dó, acht uenite benedicti patris¹ . . .

550 Adranacht ria n-æs ria n-amne(rt).

.i. ro'adnacht ría-siu tisad aes dó, ocus ropo [fol. 33b, col. 1. amnertach .i. ar it se bliadna sechtmogat ropo slan dō.

(Ar) ifferr in Albu omun.

.i. ar omun iffirnn dochuaid i n-Albain.

555 (A)ed atnoi ule oll-doine dron-chétal fechta for nia nem.

.. Áed macc Ainmerech dorat secht cumala ar a anmain do thabairt isin molad-sa Coluim Cille , ocus ro'aithnestair Áed do'n dull comad druiniu cech céatal in céatal-sa do'n tren-fiur .i. do Cholum Cille ;

560 quia fit nia .i. trén-fer.

Ni handil.

.i. lem, acht is dil.

Seu suail.

.i. ocus ni suail ; no ní handil .i. ní ro'indil, ocus ní ro'súaig ní bad shuail.

Ní nia nad nua fri cotach Conuail.

.i. ní trén-fer nach nua in-so fri glinnigud cotaig Conaill ; no fri cotach conuail .i. ic sith etir corp ocus anmain.

Cluidsi-us borbb bendacht batar ic toi tolrig.

570 .i. ro'chlói beolu inna mborb bátar ic ardd-rig Tói, cid ed bad álic leo olcc do rád ; conid bennachad dognitis, ut suit Balam.

Glossa T] 542 fri conuail] no fri coluain

¹ Mt. xxv. 41, 34.

T] O dóinib (de)imthechta , oc deo désestar.
o doinib ro·digbad *ocus* ic dia tharrasair.

Ar adbud ar áni atronrai gart ḱnglan hoa cathair
575 Chonuail.

.i. ar a ainmni *ocus* ar a áni ro·ernai gart ḱnglan hua (Co)naill inn-a chathair ; no ar a adb-chlos *ocus* ar ainmni ro·ernai gart ḱnglan et reliqua ; ar ní denad-som sein ut faciunt hipochritæ.

Hic udbud cain-sruth sceo magistir muintire.

580 .i. hic udbud nomen doloris .i. pro(*prium*) saith no ingiu sechi. Robo chain iarum in sruith *con* na tomled, *co* nor-ragbad in galarsin he ; *ocus* dana ropo mágistir hé di-a muintir immon cétna ; no iṅgiu sechi .i. is i fechtain ro·tacmaing a shechi ar-immud a dán ; no ic udbud /.i. ic fethugud adbb ic eirniud chest [fol. 33b, col. 2. 585 na canon(e) ; no ic dibdud góa ; no ainm do boith légind ; no proprium loci i Ceneol Chonaill.

Fri haṅgel n-aicellestair atgaill gramataig gréic.

.i. dogníd acallaim angil, *ocus* ro·foglaind gramataig amal Grécu ; no no·aicillel grammatacdú *ocus* Grécu.

590 Sóer sech thuaith , sin inedim.

.i. sóer no·šeichtís .uii. tuatha ; *ocus* cinntech ar écintech and ; no no·šeicthea sehtar thúatha . Sin inedim .i. is amlaid sein dogniúim a aisneis.

Macc Fedlimthi fich thúaith, fín nouit.

595 .i. macc Feidlimthi di-a fichtís .xx. túath ; *ocus* cintech ar écintech beos ; di-a fich in tir antúaid. Fín nouit .i. finem nouit .i. a bas féin uel finem mundi.

Ni tochias don bith, ba sír don chruich a chuimni.

600 .i. ni ma-taidchaid for bith gairddi a amsire ; robo šuthain immorro do chumnigud crochi for a chorp ; no ni thanic do'n bith ille ba suthainiu do chuinigud crochi meicc Dé.

Confich figlestar ó gním glinnestar.

.i. aní no·figed ó figill imráite do dénam no·glinniged ó gnim.

Congéin de gein n-án hua hAirt nis Néil co nert.

605 .i. ro·génair gein n-án au Airt e-side ; no hua Néill co nert .i. robo nertmar ; no nís Neill co nert, ní fri nerta Néil dobered tóeb, acht fri nerta in spira noib.

T] Nad fuich fecht di-a mbathar.

ní dernai fuachtain in bad choir a bás, dia mad he fáth no·bethe
610 dó chena.

B Uich bron cerdd Chuind dul do druib meit a maith.

.i. bói brisiud *ocus* brón hi cathir Chuind do'n do-drúib ro·bói for Colum Cille dia ndechaid innund . Méit a maith .i. is mór méit in 615 mathiussa bói dó do'n dodruib boi fair ; *no* boi uch *ccus* bron hi ceirdd Chuind.

/Macc ainm cruchi. [fol. 28, col. 1.

.i. *macc* dorat a ainm do chroich ; *no* *macc* ri-s' iñbo chuman ainm croche Crist.

620 Cuici aias ecce aér certo indias.

.i. cosse a áes .i. is demin lemm a áes ; ecce aér .i. is *follus* dam in t-áer, ar ro·léicthe dó a šúli céin boi ic dénam in molta ; certo *indias* .i. is mór a cherta innisim.

Al-liath leo binn in nectu nu-dál.

625 .i. al-líath .i. al-lith idem *ocus* líth a aillí, amal glóid leoman bind i snechta i ndáil nui ; ar in tan dobeir in leo a gláid ass, tecait foithi na huili anmannai, co tabair-som thí dí-a erbull impu, co n-eiplet isind luc-sin acht luch *ocus* sinnach. Tic in sailchi cucai-seom iar-sin co tabair-side thí immi-seom co n-epil. Síc Colum Cille intí

630 má tabair tí a forcetail, ni theite huad tairrsi *acht* anrechtaid, tí forcetail meicc Dé inn-a thimchell-som ; *no* al-liath .i. ailli ind leith .i. Colum Cille , *no* al-liath .i. in fáth indalla ar théite in leo in iath indalla céin bír incoisni, co tabair a glaíd ass iar iñdul immach isin dail nui.

635 Coec coecuas.

.i. com m' éc ní innisiub scéla Coluim Cille.

In tech hi coluain co hether a rogu ro·fer subai sam-ith.

.i. in tintech dochuaid i colainn co hether amal dochuaid Pól ; *ocus* 640 rogo hé a rogu sein ; ro-fer .i. ro·ferastar a rogu cosin maith i fil sith *ocus* suba ; *no* ro·ferastar co tarddad a rogu dó co sam-síth .i. co sith in tšamraig, ar is and atbath ; *no* foruir sith di-a šamud in techt dochuaid co heither.

T] Rosalui sochla suithi derb do.

645 .i. ro·huatuaslaic sui co sochla do šhuidib ; no ro·šlanaig súithi do šhuidib ; derb do .i. is demin dorigni sein.

Do ni hong oen-taigi , do ni hong oen-teta.

ong .i. tadall, no tet timpan no tét sligi ; /ní tadall [fol. 28, col. 2. oen-taigi iarum ; no ni tadall oen-téti no óen-šligi duin cáiniud 650 Coluim Cille. Ubi est oīg .i. tadall ? ni ansa : hi fothud breth, ut est, oīgaib coscaib carat .i. ar omun a cosc a tadaill di-a coscc di-a chairtib ; no ong .i. ongan .i. nirbo oīgan oen-taigi hé acht ropo oīgan il-taigi ; no ní bo oīgan oen-šligi.

Trom túath foccul fo thuind.

655 .i. is trom a chainiud cosna tuathaib, *ocus* is foccul fó thuinn in scél-sa.

Ardlecht de locharnn ind ríg do·radbad ro-athlas.

.i. locharnn ind rig dé ro·dlecht dín in molad-sa fair ; do·radbad .i. ro·díbdad hi-fos, ro-athlas tall in regno cælorum.

660 Amrad in-so ind rig ro·dom·rig for·don·snáidfe Sione.

.i. amra in rád-sa, no amra in rath, no amréid, no amra in rith atá fói anuasana ; is inund in t-am fil and *ocus* mors, quia post mortem pretium laudis datum est cecó ; no is inund in t-am *ocus* nem ; nem-rath din ar is nem tucad dó il-lúag in molta ; ind rig ro·dom· 665 ríg .i. dorat ríge dam .i. ar is *Colum Cille* dorat ollamnas dam ; for·don·snáidfe Sióne .i. no·n·snaidfe co slíab Sión, no is cosin cathraig nemda.

Ro·dom·sibsia sech riaga.

.i. ro·m·fuca sech demnu ind aéoir ad requiem sanctorum , no sech 670 riaga .i. sech ingena oircc.

Rop réid mennna duba dím.

.i. rop soraid dam dul sech na mennata duba .i. ubi sunt demones ; no mendum .i. gó , mennna .i. goa ; ro·eisrete iarum dímsa inna goa duba.

675 Do·m·chich cen anim hoa cuirp cathra co huaisli.

.i. co ro·ma-accara cen anim hua do Choirpri Nia-fer do Laiginib .i. ar is Eithe ingen Dimma meicc Noe a mathair, do Chorpraighe Lagen ; *ocus* ropo hoa side do Chathair Mor macc Feidlimthi Fír-er glais.

T] /Oll ro-diall oll natha nime nem-grian [fol. 28b, col. 1.
nid amhuain.

.i. is mor in ro-diall doratus *for* na na focclu-sa anuasana ; oll natha
.i. is oll in nath dognítis ind filid ar-thús do gréin *ocus* do éscu, *ocus*
ní moo in temligud dobertís *forru*, indás doratus-sa sund ; *no*
685 cid oll leind erdarcus natha gréni *ocus* éscai, ni moo lind indáas
erdarcus éitsechta Coluim Cille . Nid amhúain, Ni di-sceoil .i. quia
cecatus sum iterum.

[NOTA.]

T] fol. 26b. *in inf. marg.*
non esset virginitas nisi matrimonium fuisset.

[ORATIO S. ADAMNANI.]

T] Adomnán dorigne in n-orthain-se.

C Olum Cille co Dia do'm'erail hi tias ni mos-tías.

.i. co nderna *Colum Cille* mo erail co Dia in tan tias ; ni mos-tias .i. ni rop moch thias.

Tacud iar-már mui mo chelmaine.

5 .i. iar mór thacad regat, is í mo chélmaine dam.

Buidni co haṅgel airm.

.i. is é leth atberim mo erail cosinn airm i filet buidne aṅgel.

Ainm hui Násadaig Neil, ní suail snadud Sion co harchaṅgliu Héil.

10 .i. ainm hui erdarraig Neil ; ní suail snadud .i. ní suail in snáthud co Dia na n-archangel, quia idem est hel et deus.

[I] ndiṅgnaib Dé athar etir comslectaib na cethri sen find fíchet firian fochanat riched ind rig runig ruithnígthí.

15 .i. i ndiṅgnaib .i. hi cumtaigib Dé athar . etir comlechtaib .i. etir comthínoltáib na cethri sen find fíchet .i. xii. patriarchæ et .xii. apostoli ; fochanat .i. dicentes ter, Sanctus sanctus dominus deus sabaoth ; ind rig rúníg .i. ind rig taitnemaig hic-o táat rúna.

Nual nád ránic nad rocma.

20 .i. sech ni ránic ní ricfa núal debtha in leth-sin.

Rect mói mo Christ cumachtach col Colum Cilli.

.i. ni ranic col i ndírgidetaid dú hita mo Christ cumachtach ; no colo .i. friscurim céil, i ndírgidetaid itá Dia ocus Colum Cille.

[STEMMA S. MOBI.]

[fol. 28b, col. 2.

*	*	*	*	*	*
*	*	*	*	*	*

T] **+**Mobi clairneach mac Beoan mic Bresail mic Argil mic Ydna mic Airtri mic Luigni Trinoǵ mic Breagduib mic Airt cuirb mic Coibrí mic Cormic mic. . . . rg . . . tuirníg Teamrach.

[HYMNUS S. PHILIPPI.]

- T] *P*ilip apsial apstal cáidh
 hi céite Pilip ro'ráidh
 in enlaith shaer shuthain sheang
 aitreabais inis Eidheand. [fragm. i
- 5 *I*n-airthur Afraice bíd
 is e sæthar suaichnigh gnít
 nocho taraill sæghal sin
 dath na fuil for a n-eitib.
- 10 *M*araid a clúmha foraib
 o thosach dligthech domain
 gin easbaidh nach æn'eoin dib
 gin fuilleadh riu gin forrimh.
- 15 *S*eacht n-aibhne finda co fad
 i-na muighib i fuiled
 as eadh no's.biathand dogrés
 canaid ceolu co cain-bés.
- 20 *D*o-roindsit medhon aidhche
 ar mbeth for eocho caidhche
 ri cord na n-aingeal ar luas
 isin aidheor eadarus.
- 25 *C*anaid na cét eoin co grind
 ni hecoir a bith ro-bind
 na huile adhamra rith
 dorinde Dia riasin mbith.
- 30 *C*anaid drong dib ar n-eirghe
 i n-aimsir na hiarmeirghe
 a ndingne Dia digrais fath
 o thosach domain co brath.
- 35 *C*anaid na heoin is maith méin
 isin deadhoil dualaig déin
 a ndingne Dia dighnaib thall
 il-lo bratha na ngrasfand.
- D*a én cethrachat ar céid
 ocus míle nocho breg
 robo rimh doib robo raith
 is ed a fir in gach enlaith.

T] Da·cluindis fir eoin gin *acht*
in coicedal cæmh comhnart
adbeldais uili mor in mod
ar eistecht re n-airfidiud.
40

Impidhe Muire moire
iar Scothad na canoine
co n-aittrebam thall co grib
isin tir a fuil Pilip. Pilip.

[MISCELLANEA.]

T] fragm. i.

(a) Find File ; mac do, Concubur Abrad-ruag ri Erand ; mac do-sein, Mog Corb qui cecidit ic toghail Bruidne Da Choca ; mac do-sein, Cu Corb qui cecidit la Feradach Find Fechtnach.

(b) . . . ni mad lodmar do, ol Cu Chulaind, ro'mert . . .
amar Ultu ; apradh nech fri Conchubar, cia d'a tissad . . . ni po rom

(c) Is and-sin *co mbocht* fir fer. . . . fair-sium, dia lod in coicer
cucice fo'n oinme; ro' gabastar ime amar blaith biandaige, is e uaigthe
oss lethair, ro' gabtar bratt taing tairis a n-echtar.

(d) /mortlaidh i. quando plurimi pereunt de uno morbo [fol. 35ib.]
mortali i. mort luadh i. mors luath i. bass luath, *ocus* ni hingnad; *ocus*
comtsuidigud sin o Ladin *ocus* o Gædhailg, sic est isin Bretnais, ut
dicitur ‘croe-bechain,’ i. a crai, is ondi is ‘cara’ ata, a mbechain
is ‘becc’ tsluindes.

(e) *Æd* do-sgríb *ocus* a nduille bic fuair do
eitir di
angab
. satu
cimmotha.

[DE LIBERATIONE SCANDLANI.]

T] / **F**echtus dolluidh Colum Cille ocus Ædhan mac Gabráin [fragm. ii
 do mor-dhail Droma Ceta, co hÆdh mac Ainmirech, i rabadur
 firu Eirena itir læch ocus clerech co cend mbliadna ocus .iii. mí; ;
 do chuingidh chairde do feruib Alban tancadur, ocus ni tucadh doib.
 5 "Bid cairdi co bráth dono," ol Colum Cille, "gin indsaidhidh sair a
 Heirind;" uair bádúr caingni imdha sund oc Óædh mac Ainmirech .i.
 tafond Dál-riada dar muir, ocus tafond na n-éces, ocus dala Ossraídhi
 iar tuitim a n-eiteri .i. Scandlain . Oc tæcht dono do Cholum Cille
 10 for dorus in dúine amach fod imraídh Aed co cuala diúcaire Scand-
 lain ar mhéid na peini i mbúi .i. .xii. chuibreach fair, ocus feoil
 fonaithi doberthea dó, ocus banda ar rind meoir do uisci dó i n-a
 dhiaidh . Tainic dono Colum Cille di acallaim Scandlain co n-
 eibert Scandlan fris. "ar Crist friut, eirg for-t cúlu ocus no·m·cuin
 15 digh for Óedh, uair dorocher-sa i'm fiachu." Dochuaidh immorro in
 clerech co hÆdh, ocus ni thard-som dó. Asbert dono Colum Cille,
 "bidh dilmhain ria madain." "Cumine, a chorr-chleridh úd," ar in
 ríghan, ocus a sobca blathar ocus sí ac folcadh. "Tu fein bus
 corr," ar Colum Cille, "for in áth-sa amuigh co bráth, ocus do leth
 20 sciath bristi amal ata in leth-foit;" ocus ata amlaid sicut uídimus;
 "ocus do·m·rua-sa Scandlan ria matain," ol Colum Cille. Ocos
 doluidh iarum Colum Cille tar Ciandactha ocus tar h. mac Carthaind
 ocus tar Loch Febuil ocus i Corthib Snámha ocus co hArd mac n-
 Odhrán i n-inis Eoghain. Ocus tainic tarincrithe mor isin long-port
 25 iarum . . air theinid ocus toraind fescor, co nar·gabadh Scandlan tria
 láthar nDÉ sechtar scuru, ocus umrullá iar-sin ocus nell solusta
 roime cu Coirthé Snámha, con (faca) in curach (cuice) do'n fearand.
 "Cia uil isin curach?" ol Scandlan. "Cuimine fil and," ar sé,
 "mac Feradhaidh meic Mhuiredhuiugh meic Eogain." "Bidhba side
 30 dono do Cholum Cille . . . dad do coirp leith. Imurchur
 dhamh ocus eólus," ol Scandlan, "ocus dodhen do sídh fri Colum
 Cille." Imsoad as co hArd mac n-Odráin, uair is ann tainic in
 clerech don iarmeierge . . . Scandlan, ro·gab a leth-chuarán de. "Cia
 so," ol Colum Cille. "Scandlan," or se. "Scela lat," ol Colum
 Cille. "Deogh," ol Scandlan. Ticce in ballan il-laim Coluim Cille,
 35 ocus doberur, dó ocus no·s·ib. "Scela lat," or Colum Cille. "Deogh
 beós," ol Scandlan. "Amach, a Báithín," ol Colum Cille, "ocus a
 lán eile dó." Doberar immorro ocus ibidh. "Scela lat," ol Colum
 Cille. "Deog," ol Scandlan . Ticthar a tres lan do, ocus ibidh.
 "Scela lat," ar Colum Cille. /iar-sin trí adcuaidh [fragm. ii.b
 40 Scandlan a thurthechta co toracht in imurchur, ocus nach fuair a
 imurchur o Chuimin co nderna a sídh fri Colum Cille. Dorighnedh

T] tra sídh and-sin, *ocus adbert Colum Cille*, “cidh mór d’ulc bes itir *Chonall ocus Eoghan*, ni bia in imurcaidh ic Eóghan *acht* cenn co leith *ocus* æn bo ic Conall ’n-a haghuidh il-ló brátha.” Dorala teora buadha do Cholum Cille do’n turas-sin .i. sídh Dála-riada .i. a fecht 45 *ocus* a sloigedh la firu Eirend, *ocus* a cáin *ocus* a cabhach la firu Alban; *ocus* fastadh na n-éces i n-Eirind; *ocus* tuaslucadh Scandlain. *Ocus* ar ndenam tra sídha Cuimine *fri Colum Cille*, adbert *Colum Cille*, “slecht sis, a Scandlain, do’m réir,” ut dixit oc tabairt a soscela do *Colum Cille* im Scandlan. Ro·rathaidh-siumh na conaire fair, 50 conidh ann adbert *Colum Cille* frisium iar-sin a bachall do breith lais di-a snad(ud) *ocus* budh soraidh in sed, *ocus* a tabairt iarum do Laisren mac Feradhuidh i Ross Grencha. *Ocus* ni·sn·imfhluling ór na hairged ar méd a mirbuile, ut dixit, “beir mo bachall leat i’t laimh” et reliqua.

Dundelga maith an t-inad oir.

[*DE MORTE S. COLUMBÆ.*]

T] **D**Orala do'n dull marcach . . . et dixit an dall fris, “canas tainic . . . di-ata mo chul,” ar an marcach. “Cia teidhe,” ol an dall. “Anti di-ata . . .” ol an marcach. “Scela lat,” ol in dall d’Ua Nell Colum Cille do éc. Ass-ed and-sin doroine an marcach fonitiud an dalta et dixit an dall Is and-sin ro·batar na fileda ic *Hiubar Cind Trachta* i crich n-Ulad; ar doratt ri *Ulad* ughedhacht bliadna doib uile ann-sin, conad and-sin doronsat sgela fenedh do dolbad uadhuib fein, *ocus* ni forcæmnacairtar amal ro·innisti; acht is di-a n-erail forsin cinadh mborb .i. *Ulad* iter a rabadur ro·delbsat fileda sulbaire na faidhble breigge . . .

. sen pairt misi AEd.

[DE QUINQUE PARTIBUS MOMONIAE.]

T]

/ C Oig Mumain a Mumain moir
 ni hiad nach cumain le cleir
 eol dam rann go Mumain dib
 tall arad tir turaid trein.

[fragm. iii.]

5

o Leim Conculaind na gloth
 go Sligi Dalad na n-each
 dorala *for* a leith loch.

10

lethat na Tuagh-muman tuaigh
 sloinnfet . . . (doib)
 o Echtge gu hEiblind ain
 ata a mbaid re Heirind oig.

15

o da oilen eile ait
 Ur-muma go hoilen (Ui Bric)
 . . . Cnamchoill cain
 ag-soin an gnath-roinn ngloin nglic.

20

o Chnamchoill go Luachair lain
 Muma Medon buansaidh buain
 ota Sliabh Fíbhlinn go n-aibh
 go Sliabh gCain na gceiminn gruaidh.

25

/ Deas-muma o Sliabh Cain . . .
 go fairge re taib na dtonn ;
 Iar-muma o Luachair siar seall
 gusin Gleann nDian ata drong.

[fragm. iiib.]

. . . . aig dia tat
 hua Thasaig lethá dan diuid
 rosgab tar moing go meid
 rosleig ar a roinn a cuig.

[NOTAE.]

T] adnacul .i. ead nae cul .i. ‘ead’ dligid *ocus* ‘nae’ duine, *ocus* ‘cul’ coimet, coimet dligid in duine.

In eclais .i. uaid clais clais na huide, *no* clais suaigher ar cach ; *no* eclais ondi as eclesia, colectio iustorum .i. comtinol na firen do beth innti, et reliqua.

ADDITAMENTA
DE CODICE FRANCISCANO
EXCERPTA.

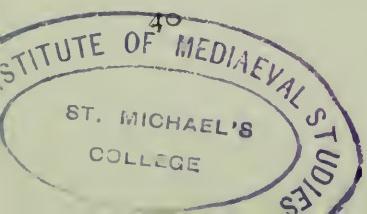
[IN LAUDEM HYMNODIAE.]

F]/ **N**oem papa uasal oiregda ro·bai isin Roim da bo comainm [fol. 1.
 (C)lemens papa *ocus* is de ro·fiarfiag Iaronimus tuaruscbala
 na salm *ocus* na himnuidi ; *ocus* ro·gab-som ic athguidi in duilemun co
 dlestinach in aidche sin co maitin. (*Ocus* tic) aingil Dé do nim cuice
 5 le tuaruscbail na humnuidi *ocus* is ead so ro·raid ris, gib e dogebud as
 a . . . imnaidi corup duan molta intoga ic Dia dogein, oir scrisaig si na
 huile pecud *ocus* glanaig si . . . ibrigi na colla *ocus* bathraig
 si toil in cuirp d'a aindeoin *ocus* minig si in truamdacht *ocus* . . .
 10 si gach uile dasacht *ocus* brisig si in ferg *ocus* luathaigig si na haingil
 ithfirnd *ocus* deluigid si na diabuil *ocus* scrisaig si dorchodus na
 hindtind *ocus* methaigid si in naimdacht *ocus* comedraig si in tslainte
ocus crichnaidig si na deg-oiprige *ocus* lasaig si tene spirudalta isin
 croidi .i. grad Dé ri grad daine *ocus* do(ni) si sithchain etir in
 15 corp *ocus* in t-anum. Do reir mar adubuirt Ieronimus annsa .uii.
 caibidil do legis na hanma, "O homo . . . ni fuil ni is
 tarbuigi duit annsa beth marbthaig inna dia do molad, uair da
 molair dia slanaiguid h'anum *ocus* do chorp le cele." Mas ed, a
 duine, hos e seo is legis duit, adair do na salmaib *ocus* do'n im-
 naidi . mar adubuir Ieronimus, nach fetann nach brethuib coiri
 20 . . . tuid sualtaigi *ocus* tuaruscbail na salm *ocus* na hernaigi do
 foillsiugud minic . . ar seo haec Ieronimus ut supra.

[HYMNUS DE TRIBUS REGIBUS.]

- F] **T**riur rig tainic do thig De
 tri gnuisi mar *in* nglan-re
 o'n tir oirrtheraig ealaig
 troim d . . . mí_n mall-srebaig.
- 5 **T**riar do·gluais fa gen sochair
 cuisin mBethil mban-scotaig
 triar d'a·r dailed uil oilé
 triur faiged na faistine.
- 10 Breith *in* coimdig moir maisig
 tarfas do'n triur sco . . .
 isin faisdin do gach droing
 delb in rig isi reltoind.
- 15 Retla ard fa halann
 in bit braenach
 dochí fa cabair cindti
 re hadaig na hirminti.
- 20 Gluasit in triur rig rathmar
 n'a lennain co lán-atlam
 dochuaid in relta reampa
 'n-a stuaig senta sonerta.
- 25 Ni r·an si gan dol sa·teach
 ria·sa *triur* co dian-duilech
 in relta coindlec corrbog
 dar cach renda siubol-grod.
- 30 Iss-e na ratar and-sin
 an athair an ais hanmin
 do·bi a ngallga
 ri na cruindi ceatharda.
- 35 Fillseod a ngluine geala
 tucsad a tri naisceda
 int-i 'g-a n-anan_n gach iul
 is anam do gach en-*triur*. 'Triur.

 Tucsad aithne ar a gnuis ngil
 Muire mathar *in* duilim
 in og ſaer-glan 's í a siur
 gaelmar hí do gach en-*triur*.
- 40 Ar rochtain rig na cruindi
 do'n ball-sgoid reid reltuindi
 fuair in *trur* bind-foclach . . . bog
 iul ingontach n *ariar* rog.



[PRAEFATIO IN BENEDICITE.]

F] /Tres pueri in fornace ignis ardantis hoc canticum fecerunt. [fol. 12b.
 In campo uero Sennar factus est et in campo Diram specialiter.
 I n-amseir *uero* Nabcodonozor doronad. Di-a soerad *uero* ar thenid
 doronsat hé. Ar na r-adairset *immorro* in deilb n-orda doronai
 5 Nabcodonozor is aire ro'r'laitea in fornacem. Deus tamen illos
 cantando hoc canticum de fornace liberauit. Annanias, Azarias,
 Misael, a n-anmand Ebraide; Sedrac, Misac, Abdinago, a n-anmand
 Callacda.

B] 1 hignis canticam 2 Himmug Šenair *immorro* dorónad
ocus himmaig Diraim *pro* in . . Diram 3, 4 n-amsir din Nábcudón
 nasor daronad. 3 særad *om.* uero 4 uair ro'adairset *om.*
immorro n-ordai doronad la Nábcudon nasor 5 ro'laitea 6
 hic canticum 6, 7 Assarias Misahel n-anmunda hebraice Sedrach
 7 n-anmunda 8 källta

[BENEDICITE.]

F] **B**Enedicite omnia opera domini dominum ymnum dicite.
 et superexaltate eum in secula.
 Benedicite celi domini dominum ymnum.
 Benedicite aquæ domini dominum ymnum.
 5 Benedicite aquæ omnes super celos domini dominum ymnum.
 Benedicite omnes potentiae domini dominum ymnum.
 Benedicite sol et luna domini dominum ymnum.
 Benedicite stellæ celi domini dominum ymnum.
 Benedicite ymber et ros domini dominum ymnum.
 10 Benedicite omnes spiritus domini dominum ymnum.
 Benedicite ignis et calor domini dominum ymnum.

AΣ] tit. A Benedictio puerorum *car. tit. Σ* 2 superexultate Σ
 saecula A 3 caeli A caeli Σ 4 angeli *pro* aquæ AΣ 5 aquae A
 caelos A *om.* domini A 6 omnis potentias A 7 *om.*
 domini A 8 stellæ A stella Σ caeli A caeli Σ 9 imber Σ. 9-29
 (incl.) *om.* domini A 10 omnis A

- F] /Benedicite noctes et dies domini dominum ymnum. [fol. 13.
 Benedicite tenebrae et lumen domini dominum ymnum.
 Benedicite frigus et aestas domini dominum ymnum.
 15 Benedicite pruina et niues domini dominum ymnum.
 Benedicite fulgura et nubes domini dominum ymnum.
 Benedicite dicat terra domini dominum ymnum dicat et
 superexaltet eum in.
 Benedicite montes et colles domini dominum ymnum.
 20 Benedicite nantia terrae domini dominum ymnum.
 Benedicite maria et flumina domini dominum ymnum.
 Benedicite fontes aquarum domini dominum ymnum.
 Benedicite beluae et omnia quae mouentur in aquis domini
 dominum ymnum dicite.
 25 Benedicite omnes uolucres celi domini dominum ymnum.
 Benedicite bestiae et iumenta domini dominum ymnum.
 Benedicite Israhelitae domini dominum ymnum.
 Benedicite filii hominum domini dominum ymnum.
 Benedicite sacerdotes domini dominum ymnum.
 30 Benedicite serui domini dominum ymnum.
 Benedicite spiritus et animae iustorum domini dominum
 ymnum.
 Benedicite sancti et humiles corde domini dominum ymnum.
 Benedicite Annanias et Azarias Misael domini dominum
 35 ymnum dicite.¹
 Benedicamus patrem et filium et spiritum sanctum dominum
 ymnum dicamus et superexaltemus eum in secula.
 Sacerdotes domini benedicite. amen.

Te enim omnipotens deus benedicimus iure quia tres pueros liberasti
 ab igne nos quoque de suppicio mortis æternæ propter miseri-
 cordiam tuam eripe Christe audi nos oremus.

AΣ]	13 tenebrae A	14 aestas A	16 fulgora AΣ	17
benedicat AΣ	18 superexaltat A	superexultat Σ add. sæcula A		20
omnia nascentia terrae A	nascentia terræ Σ	23 bilue A	belua Σ	24
om. dicite A	25 caeli AΣ	27 Israhelite AΣ	28 fili Σ	31,
33, 34 om. domini A	34 om. et A	Zacharias pro Azarias Σ	Misahel AΣ	
35 om. dicite A	37 superexaltemus Σ	38 saecula A	om. 38 AΣ	
om. 1-3 Σ	1 qui pro quia A	2 de . . . aeternæ	om. A ins. A*	
3 qui regnas pro Christe	. . . oremus A			

¹ Dan. iii. 57-88.

[PRAEFATIO IN HYMNUM *CHRISTE QUI LUX ES.*]

F] Ambrosius síi epscop is hé doronai hunc ymnum do molad in t̄slanicceda *ocus* i n-aidche as dír a chantain. Tre rithim doronad. Sect captil and *ocus* da líne cecha coptil *ocus* se sillaba déc cech lini.

[HYMNUS UESPERTINUS.]

F] **C**hriste qui lux es et dies
noctis tenebras detigis
lucisque lumen crederis
lumen cre(a)lis prædicans.

5 Precamur sancte domine
defende nos in hac nocte
sit nobis in te requies
quietam noctem tribue.

10 /Ne grauis sompnus irruat [fol. 13b.
hostis ne nos surripiat
caro illi consentiat
nos tibi reos statuat.

15 Oculi sompnum capiant
cor semper ad te uigelat
dextera tua protegat
famulos qui te diligunt.

20 Defensor noster aspice
insidiantem reprime
guberna tuos famulos
quos sanguine mercatus es.

25 Memento nostri domine
in graui isto corpore
tu es defensor animæ
adesto nobis domine.

Gloria patri ingenito
gloria unigenito
simul cum spiritu sancto
in sempiterno seculo.

[HYMNUS IN LAUDEM SS. PETRI ET PAULI.]

F]

/C Hristi patris in dextera
Sedentis super ethera

[fol. 14.

Post Iudeorum flagella
Post egressum de Gehenna

5

Spiritus sancti gratia
Repleti sunt repentina

Cum cunctarum notitia
Linguarum multifaria

10

Reuelantes misteria
In seculis abscondita

Futura et præterita
Ac præsentia abdita

Ymnos ψalmos et cantica
Atque sacra libamamina

15

In multa patientia
Et caritate fraterna

Offerebant tam plucita
Deo per summa studia

20

Uitæ suæ per tempora
Beatissima prospера

Talenta euangelica
Sancta non sine ussura

Reddentes in dominico
Regni gazafilacio

25

/Zelo æquale meritum
est honore perhibitum

[fol. 14b.

Una die ad dominum
Se peragendo altissimum

30

Adepti post martyrium
Uocationis bradium

- F] Et sanctæ contubernium
Trinitatis perpetuum
Non habentis initium
Nec non et finem dierum
35 Cuius honor imperium
permanebit in seculum
Quos dominus ad superna
Reuocauit cum gloria
Deus dele facinora
40 Nostra pater tam plurima
Tua magna clementia
Et pietate nimia
Per sanctorum suffragia
Apostolorum fortia
45 Petri clauicularia
Cui data potentia
Pauli et tali gloria
In diuina scientia
Et per Christum in secula
Dominantem infinita
50

[PRAEFATIO IN CANTICUM CANTEMUS DOMINO.]

F] /Cantemus. Filii Israhel hoc canticum cecinerunt post [fol. 16b. transitum rubri maris et demersionem illorum in illo. Moyses tamen et totus chorus uirilis prius cantauit. Hironimus dicit quod Maria soror Aaron cum mulieribus populi cecinit; sed finito carmine 5 uirorum mulieribus sexus quasi secundo ordine hoc carmen cecinit.

[CANTEMUS DOMINO GLORIOSE.]

F] **C**antemus domino gloriose enim honorificatus est
equum et ascensorem deiecit in mare
Adiutor et protector fuit mihi in salutem
hic deus meus et honorificabo eum
5 deus patris mei et exaltabo eum
Dominus conterens bella dominus nomen est illi
Currus Pharaonis et exercitum eius proiecit in mare
Electi principes eius submersi sunt in rubro mari
Pylago cooperuit eos
10 deuenerunt in profundum tanquam lapis
Dextera tua domine glorificata est in uirtute
dextera manus tua domine confregit inimicos
Et per multitudinem maiestatis tuæ
contriuisti aduersarios misisti iram tuam
15 et comedit eos tanquam stipulam
Et per spiritum iracundiae tuæ diuissa est aqua
Gilauerunt tanquam murus aquæ
gilauerunt fluctus in medio mari

AΣ] tit A canticum tit Σ canticum Mariæ sororis Moysi
1 gloriōsae A 2 aequum A equm Σ proiecit AΣ om. 5
A ins. A* 7 Faraonis A Faronis Σ 8 Electos ascensores (ascen-
siōes Σ) ternos stratores (statores Σ) demersit in rubrum mare AΣ 9
pilago Σ 10 tamquam A 11, 12 dextra Σ 12 confringet A
15 tamquam AΣ 16 iraecundiae A iracondiaΣ tuae A diuisa AΣ
17, 18 gylauerunt A 17 tamquam A muros AΣ aquae A

- F] Dixit inimicus persequens comprehendam
 20 partibor spolia replebo animam meam
 interficiam gladio meo dominabitur manus mea
 Missisti spiritum tuum et cooperuit eos mare
 submersi sunt tanquam plumbum in aqua ualedissima
 Quis similis tibi in diis domine quis similis tibi
 25 gloriosus in sanctis mirabilis
 in maiestatibus faciens prodigia
 Extendisti dexteram tuam et deuorauit eos terra
 /gubernasti iustitia tua populum tuum
 hunc quem liberasti [fol. 17.
 30 Exortatus es in uirtute tua in refrigerio sancto tuo
 Audierunt gentes et iratæ sunt
 dolores comprehendenterunt inhabitantes Philistim
 Tunc festinauerunt duces Edom
 et principes Moabitarum apprehendit eos timor
 35 Fluxerunt omnes inhabitantes Chanan
 decidat super eos timor et tremor magnitudinis brachii tui
 Fiant tanquam lapis donec transeat populus tuus domine
 usque dum transeat populus tuus domine
 hunc quem liberasti
 40 Induces plantans eos in montem hereditatis tuæ
 in præparato habitationis tuæ quia præparasti domine
 Sanctimonium tuum domine quod præparauerunt manus tuæ
 domine tu regnas in æternum in seculum seculi et adhuc
 Quum intrauit equitatus Pharaonis
 45 cum curribus et ascensoribus in mare
 et induxit dominus super eos aquas maris
 Filii autem Israhel abierunt
 per siccum per medium mare¹
 Deus patris mei et exaltabo eum
 50 Dominus conterens bella dominus nomen est illi.

AΣ]	19 conprehendam A	22 misisti AΣ	23 merserunt
A	misserunt Σ pro submersi sunt tamquam A plumbum Σ ualedissima		
AΣ	25 mirabiles A	28 iustitiam tuam populo tuo A	31
iratae A	32 conprehenderunt A comprehenderunt Σ Filistim A		
34 Mohabitarum A Moabitarum Σ adprehendit A adprehendit Σ	35		
tabuerunt pro fluxerunt A Channan AΣ	36 decidet Σ brachi AΣ		
37 tamquam A	38 om. domine A ins. A*	40 tuae A	41
præparata A	tuae quod præparasti A	42 præparauerunt A tuae A	
43 aeternum A	et in AΣ saeculum saeculi A ad hunc Σ	44 Quoniam	
AΣ intrabit Σ aequitatus A aequitatus Σ Faraonis A Faronis Σ		47	
Israel Σ habierunt A	49, 50 om. AΣ		

¹ Exod. xv. 1-19.

F] Deus qui exeunti ex Ægipto populo tuo maria diuisisti et suspensis
utrinque marginibus in specie muri erigi fluenta iussisti animas
quoque nostras a diluio peccatorum liberare digneris ut transire
uitiorum gurgitem ualeamus hoste contempto saluator mundi qui
5 regnas in secula seculorum amen.

AΣ] 1-5 *om.* Σ 1 Aegypto A 2 utrimque A eregi A iusisti A
3 diluio A 4, 5 mundi qui cum aeterno patre uiuis dominaris ac regnas
cum spiritu sancto in saecula saeculorum A *om.* amen A

[PRAEFATIO IN QUICUNQUE UULT.]

F] Senad Nece doronai in n-iris cathoile. *Ocus* tri epscoip dib namma doronai hi .i. Eusebius et Dionissius et nomen tertii nescimus. *Acht atberar conid hé* in senad uile doronai ar is hé ro's.erdarcaig. In Necea uero urbe doronad. *Ocus* in Bethinia ata in cathir-sin .i. 5 cennadach in Assia bic. Ar dichor eirse Airr immorro doronad, ar is *ed ro'thuc-side conid mó* pater quam filius *ocus* conid mó filius quam spiritus sanctus. Ro'thinolad thrá in senod .i. oct n-epscoip déc ar tri cétaib ic Constantin co Necea ; *ocus* foremthetar a forúaslegud ar a sulbaire co ro'foruaslig Dia. Exiens enim de coitu ut 10 purgaret uentrem suum, ei contigit ut omnia uiscera cum stercore foras eirent, ut Iudæ atque Agitofel contigit.

[HYMNUS QUICUNQUE UULT.]

F] **Q**Uicunque uult saluus esse ante omnia opus est ei
ut teneat catholicam fidem
Quam nisi quisque integrum inuiolatamque seruauerit
absque dubio in æternum peribit
5 Fides autem catholica haec est
ut unum deum in trinitate et trinitatem in unitate ueneremur
Neque confundentes personas neque substantiam separantes
Alia est enim persona patris alia filii alia spiritus sancti
Sed patris et filii et spiritus sancti una est diuinitas
10 æqualis gloria coetera maiestas
Qualis pater talis filius talis et spiritus sanctus
Increatus pater increatus filius increatus et spiritus sanctus
Immensus pater immensus filius immensus et spiritus sanctus
Æternus pater æternus filius æternus et spiritus sanctus
15 Et tamen non tris æterni sed unus æternus
Sicut non tris increati nec tris immensi
sed unus increatus et unus immensus
Similiter omnipotens pater omnipotens filius
omnipotens et spiritus sanctus
20 Et tamen non tris omnipotentes sed unus omnipotens
/Ita deus pater deus filius deus et spiritus sanctus [fol. 23.

- F] Et tamen non tris dii sed unus est deus
 Ita dominus pater dominus filius dominus et spiritus sanctus,
 Et tamen non tris domini sed unus est domini
- 25 Quia sicut singulatim unamquamque personam deum et
 dominum confiteri Christiana ueritate compellimur
 Ita tris deos aut tris dominos dicere
 catholica religione prohibemur
 Pater a nullo est factus nec creatus nec genitus
- 30 Filius a patre solo est non factus nec creatus sed genitus
 Spiritus sanctus a patre et filio
 non factus nec creatus sed procedens
 Unus ergo pater non tris patres unus filius non tris filii
 unus et spiritus sanctus non tris spiritus sancti
- 35 Et in hac trinitate nihil prius aut posterius
 nihil maius aut minus
 Sed totæ tris personæ et coeternæ sibi sunt et coequales
 Ita ut per omnia sicut iam supradictum est
 et unitas in trinitate et trinitas in unitate ueneranda sit
- 40 Qui uult ergo saluus esse ita de trinitate sentiat
 Sed necessarium est ad æternam salutem
 ut incarnationem quoque domini nostri Iesu Christi
 unusquisque fideliter credat
 Est ergo fides recta ut credamus et confiteamur
- 45 quia dominus noster Jesus Christus filius dei deus et homo est
 Deus est ex substantia patris ante secula genitus
 et homo est ex substantia matris in secula natus
 Perfectus deus perfectus homo
 ex anima rationali et humana carne subsistens
- 50 Äqualis patri secundum diuinitatem
 minor patre secundum humanitatem
 Qui licet deus sit et homo
 non duo tamen sed unus est Christus
 Unus autem non conuersione diuinitatis in carne
- 55 sed assumptione humanitatis in deo
 Unus omnino non confuSSIONE substantiæ sed unitate personæ
 Nam sicut anima rationalis et caro unus est homo
 ita deus et homo unus est Christus
 /Qui (passus est pro salute nostra) desc(redit ad [fol. 23b.
 60 infer)os tertia die (resurrexit a mortuis)
 Ascendit ad celos (sedet) ad dexteram dei omnipotentis
 (inde uenturus) iudicare uiuos (et mortuos)
 (Ad cuius aduentum omnes) homines resurgere habent cum
 corporibus suis et reddituri sunt de propriis factis
 65 rationem
 Et qui bona egerunt ibunt in uitam æternam
 qui uero mala in ignem æternum

- F] Haec est fides catholica quam nisi quisque fideliter firmi-
terque crediderit saluus esse non poterit
- 70 Gloria patri et filio et spiritui sancto
Sicut erat in principio et nunc et semper
et in secula seculorum. amen.
Te iure laudant et adorant te (te glorificant omnes
cre)at(uræ) o beata trinitas . . . amen.
-

[LORICA GILDAE.]

B] Gillus hanc loricam fecit ad demones expellendos eos qui aduersauerunt illi. Peru(enit) angelus ad illum, et dixit illi angelus : Si quis homo frequentauerit illam addetur ei secul(um) septimm annis, et tertia pars peccatorum delebitur. In quacunque die cantauerit hanc orationem, . . . es, homines uel demones, et inimici non possunt nocere ; et mors in illo die non tangit. Laidcend mac Búith Bannaig uenit ab eo in insolam Hiberniam : transtulit et portauit super altare sancti Patricii episcopi, sa[l]uos nos facere, amen. Metrum undecassilabum quod et bracicatelecticon dicitur quod undecem sillabis constat ; sic scanditur.

SUffragare trinitatis unitas
unitatis miserere trinitas

Suffragare quaeso mihi possito
magni maris uelut in periculo

5 ut non secum trahat me mortalitas
huius anni neque mundi uanitas

Et hoc idem peto a sublimibus
celestis milite uirtutibus

10 Ne me linquant lacerandum hostibus
sed defendant me iam armis fortibus

Ut me illi præcedant in acie
celestis exercitus militie

CNΔΨ] tit C Hanc luricam loding cantauit ter in omni die ; tit N Hanc luricam lodgen in anno periculo constituit. Et alii dicunt quod magna sit uirtus eius, si ter in die can(tatur); tit Δ Hymnum luricae 1 Subfragare Δ trinitati C trinitas NΨ 3 Subfragare Δ quaeso C quæso N mihi quæso Δ posito CNΔΨ 4 maris magni CNΔ maris sonum Ψ uelet Ψ 5 uius Ψ 8 caelestis CNΔΨ militiae CNΔΨ 10 om. me CNΔΨ 11 et illi me procedant C ut me illa præcedant N et me illi precedant Δ ut illi me procedant Ψ 12 cælestis CNΔ militiae C militiæ N miliciae Δ

- B] Cerubin et cerupihin cum milibus
Gabrihel et Michæl cum similibus
- 15 Opto tronus uirtutes archangelos
principatus potestates angelos
- Ut m(e) denso defendantes agmine
inimicos ualent prosternere
- 20 Dum deinde ceteros agonetas
patriarchas quatuor quater profetas
- Apostolos nauis Christi proretas
et martires omnes peto athletas
- Atque adiuro et uirgines omnes
uiduas fideles et confesores
- 25 uti me per illos salus sepiat
atque omne malum a me pereat
- Christus mecum pactum firmum feriat
cuius tremor tetras turbas terreat
- Finit primus prologus graduum angelorum et patriarcharum
30 apostolorum et martirum cum Christo.
- Incipit prologus secundus de cunctis membris corporis usque
ad genua.

DEUS inpenetrabilis tutela
undique me defende potentia

- 35 Mee gibre pernas omnes libera
tuta pelta protegente singula

Ut non (t)etri demones in latera
mea uibrent ut soleant iacula

CNΔΨ] 13 Cheruphin CΨ Cherubinn N Cerubim Δ seraphin CΨ
seraphinn N seraphim Δ 14 Et Mihahel Gabriel C Michael et Gabrihel
N Gabrihel et Michahel Δ om. cum CNΔΨ 15 thronos CNΔΨ
uiuentes CNΔΨ 16 et potestates CΨ 18 ualeam CNΔΨ 19 Tum
CNΔΨ caeteros Δ agonithetas CNΔΨ 20 et quattuor C quattuor NΔΨ
prophetas CNΔΨ 21 Et apostolos N apostolos xii Ψ 22 martyres
CNΔΨ anthletas dei C athletas dei Ψ anthletas N anathletas Δ 23, 24
om. CNΔΨ 25 ut CNΔ eos Δ salus eterna sepiat Ψ 27 fereat
NΨ feriat Ψ* 28 timor pro cuius CNΔΨ 29, 30, 31; 32 om. CNΔΨ
33 impenetrabili C in penetrabile NΨ inpenetrabili Δ tutella N 34
potentie tue Ψ 35 me C meæ NΨ mei Δ gibraeCgibræNgybræ Δ 36
tua N 37 tetrae C dæmones CΔ 38 librent CNΔ liberantur Ψ
solent CNΔΨ

B]

Gigram cephale cum iaris et conas
patham lignam senas atque micenas

40

Cladum carsum mandianum talias
patma exugiam atque binas idumas

Meo ergo cum capillis uertici
galea salutis esto capiti

45

Fronti oculis cerebro triformi
rostro labio faciei tempori

Mento barbae superciliis auribus
genis bucis internaso naribus

50

Pupillis rotis palpebris tutonibus
gingis anele maxillis faucibus

dentibus lingue ori et guturi
uee gurgulioni et sublingue ceruici

Capitali centro cartilagini
collo clemens adesto tutamini

55 Obsecro te domine Iesu Christe propter nouem ordines
sanctorum angelorum.

Domine esto LORICA tutissima
erga membra erga mea uiscera

60

Ut retundas a me inuisibiles
sudum clauos quos fingunt odibiles

CNΔΨ] 39 gygram C cephalem C cephalē Δcephalem Ψ laris C
40 pathā C pattham N patam Δ liganam CNΔΨ sennas CNΔΨ michinas
CNΨ michynas Δ 41 cladam C chaladum Δ crassum CNΨ charassum Δ
madianum CNΔΨ talios N 42 bathma CNΨ batma Δ adque bonis Ψ
edumas Δ 43 scapulis Ψ uertice NΨ et uertici Δ 44 capite N
45 fronte Ψ et cerebro CNΔΨ triforme Ψ 46 labiae C labie NΨ
facie N tempori C tempore N tympori Δ 47 barbae CN barbe
supercilis C 48 buccis CΝΔ internasso CΨ nasibus C 49 tau-
tonibus CNΔΨ 50 ignis Ψ anile CΨ analē N et faucibus CΔΨ 51
linguae NΔ ori uuae CΔ ori ubae Ψ ubae ori N guttori CN gutturi Δ
guttore Ψ 52 om. uee CNΔΨ gurgilioni C gurgulione NΨ sublinguae
CΝsub linguaΔ ceruice CΨ 53 ceutro CΔ ceotro NΨ 54 tutamine CΨ
55, 56 om. CNΔΨ 57 deinde pro domine CNΔ esto mihi Ψ lurica CN
lorica C* tutissima CNΔ 58 ergo uiscera ergo membra mea N erga
uiscera mea erga membra mea Ψ 59 retrudas CNΔ inuisibilis Ψ
60 sudes C figunt CΔ

- B] Tege ergo deus forti loricca
cum scapulis humeros et bracia
- Tege ulnas cum cubis et manibus
pugnas palmas digitos cum unginibus
- 65 Tege spinas et costas cum artibus
terga dorsum nerois cum ossibus
- Tege cutem sanguinem cum renibus
catas crinas nates cum femoribus
- 70 Tege gambas suras femoralia
cum genuclis poplites et genua
- Tege talos cum tibiis et calicibus
crura pedes plantarum cum bassibus
- Tege ramos concrescentes decies
cum mentagris unges binos quinquies
- 75 Tege pectus iugulum pectusculum
mamillas stomachum et umbilicum
- Tege uentrem lumbos genitalia
et aluum et cordis et uitalia
- 80 Tege trifidum iacor et ilia
marcem reniculos fitrem cum obligia
- Tege toliam toracem cum pulmone
uenas fibras fel cum bucliamine
- Tege carnem inginem cum medullis
spplenem cum tortuosis intestinis

CNΔΨ] 61 fortis N forte Ψ lurica CN lorica Δ 62 humeros cum
scapulis C scapolis Δ brachia CNΔ 63 cubiis Ψ cubitis CΨ*
64 pugnos NΔ palmos N unguibus CΔ unguibus N 65 spinam
CNΔ atque pro et N costam Δ artibus CΔ arctibus N 66 dorsumque
et C dorsumque N neroisque ΔΨ 67 sanguinem CNΔ 68 cata
CNΔΨ crines N 69 cambas CN cambos Ψ surras N surra Δ 70
polites N 71 N habet 73, 74 ante 71 talas Ψ calcibus CNΔ 72
basibus CΔ 73 dexies C 74 unguis CΔ iunges N 75 om.
pectus C lugulam C iugulam NΔ pectus culum N 76 mamellum N
stomachum CNΔ 77 genetalia N 78 om. et Δ album C 79
triphydum Δ iecor CNΔ 80 marsem CN marsim Δ fithrem CN
fethrem Δ obligio N 81 toleam C 82 fybras Δ fifras Ψ buclia-
mini N 83 om. carnem CΨ lunginam C iunginam N unguinem Δ
inguinam Ψ medulis CΨ 84 splenem CNΔ tortuosis cum C tortuosis
cum Δ totuosis Ψ

B]

Tege uesicam adipem et pantes
compaginum innumeros ordines

Tege pilos atque membra reliqua
quorum forte præterii nomina

90

Tege totum me cum quinque sensibus
et cum decem fabrifactis foribus

Utii a plantis usque ad uerticem
nullo membro foris intus egrotum

Ne de meo posit uitam trudere
pestis febris langor dolor corpore

95

Donec iam deo dante seniam
et peccata mea bonis factis deleam

Et de carne iens labis caream
et ad alta euolare ualeam

100

Et miserto deo ad etheria
letus uehar regni refrigeria

Fin. it. amen.

CNΔΨ] 85 uessicam N uesiccam C uisicam Ψ partes N pantas Ψ
86 compaginum CNΔ 87 piclos Ψ adque Ψ 88 praeterii C
præteribi N præteriui Δ preteribi Ψ 89 cumque sensibus Ψ 90
decim CN fabre CN fabræ Δ factis CNΔ 91 ut CNΔ in pro ad Δ
uertice Ψ 92 membro meo Ψ om. intus Δ 93 possit CN uitam
possint Δ 94 om. febris Ψ languor NΔ 95 nam pro iam Ψ
dante deo CΔ seneam CNΔ 96 om. factis CNΔ 97 ut pro et
CNΔ imis pro labis CN himis Δ 99 ætheria C aetheria NΔ ethera Ψ
100 laetus CΔ lætus N uehor C regni uechar N 101 om. finit CNΔ
amen bis N Δ add. Explicit hymnus quem Lathacan Scotigena fecit.

INDICES AND GLOSSARIES.

I.

INDEX SACRAE SCRIPTURÆ.

II.

INDEX Scriptorum.

III.

GLOSSARY TO THE IRISH HYMNS.

IV.

GLOSSARY TO THE AMRA.

I.

INDEX SACRAE SCRIPTURÆ.

	PAGE.		PAGE.
Gen. i. 1 ...	... 70	Ps. xxiv. 4-6...	... 145
„ ii. 3 ...	... 37, 67	„ „ 7, 11, 16-20	... 146
„ iii. 8 ...	... 78	„ xxv. 9, 11	... 146
„ iii. 14 ...	... 72, 73	„ xxvi. 4, 7-12	... 146
„ xviii. 18 ...	... 57	„ xxvii. 1, 2	... 146
Exod. xv. 1-19 ...	200, 201	„ „ 3 ...	... 147
„ xxiv. 15, 16 ...	... 78	„ „ 9 ...	... 60
Lev. i. 15 ...	... 66	„ xxx. 2-6, 10, 16-18	... 147
Deut. xxxii. 1 ...	... 6	„ xxxi. 5, 7	... 147
Ios. xv. 19 ...	... 86	„ xxxii. 22 ...	... 60, 147
2 Reg. vii. 12-14 ...	... 57	„ xxxiv. 1-3	... 147
„ xxiv. 16, 21 ...	... 23	„ „ 9 ...	... 54
Iob ix. 9 ...	... 79	„ „ 17, 19, 22	... 147
„ xxvi. 5 ...	... 75	„ „ 23-25	... 148
„ „ 7, 8 ...	... 76	„ xxxv. 12 ...	... 148
„ xxxviii. 7 ...	... 71	„ xxxvii. 22	... 137, 148
„ „ 32 ...	... 79	„ „ 23 ...	... 148
„ „ 36 ...	... 41	„ xxxviii. 5, 9, 11-14	... 148
Ps. iii. 7 ...	... 144	„ xxxix. 12, 14-18	... 148
„ iv. 2 ...	... 144	„ xl. 5, 11 ...	... 149
„ v. 2, 3 ...	... 51, 144	„ xli. 1-3 ...	... 149
„ „ 4 ...	... 51	„ xliv. 14 ...	... 95
„ vi. 2 ...	... 137, 144	„ lxviii. 1 ...	... 6
„ „ 3-5 ...	... 144	„ lxi. 12 ...	... 67
„ „ 6 ...	... 104	„ lxiv. 2 ...	... 42
„ vii. 2, 3 ...	... 144	„ lxvii. 36 ...	... 51
„ „ 17 ...	... 22	„ lxix. 2 ...	... 137, 144, 150
„ ix. 14 ...	... 144	„ „ 6 ...	... 149
„ xi. 2 ...	... 144	„ lxx. 1-4, 8, 9, 12, 18	... 149
„ xii. 1 ...	... 141, 144	„ lxxiii. 19, 20	... 149
„ „ 2 ...	... 144	„ lxxviii. 5 ...	... 141
„ „ 3 ...	... 141, 144	„ lxxviii. 8, 9	... 149
„ „ 4 ...	... 144	„ lxxix. 3, 20	... 149
„ „ 5 ...	... 145	„ lxxxiii. 9, 10	... 150
„ xv. 1 ...	... 145	„ lxxxiv. 5 ...	... 150
„ xvi. 1 ...	... 145	„ lxxxv. 1-6, 11	... 150
„ „ 5-9 ...	... 145	„ „ 13 ...	... 77
„ xvii. 29, 44 ...	... 145	„ „ 15-17	... 150
„ xviii. 6 ...	... 36	„ lxxxvii. 2 ...	... 51
„ „ 13, 14 ...	... 145	„ „ 3 ...	... 51, 150
„ xix. 10 ...	... 145	„ „ 14 ...	... 51
„ xxii. 2, 11, 12, 20-22 ...	... 145	„ lxxxix. 16, 17	... 150
„ xxiv. 1 ...	... 128	„ xc. 5 ...	... 51
		„ ci. 2, 3, 24, 25	... 151
		„ ciii. 5 ...	... 76
		„ cv. 4, 6, 47	... 151
		„ cvi. 2, 3 ...	... 39
		„ cvii. 7, 13	... 151
		„ cviii. 21, 22, 26 ...	... 151
		„ cx. 10 ...	... 69

	PAGE.		PAGE.
Ps. cxii. 7 ...	13	Mt. ii. 1 ...	37
„ cxii. I ...	59	„ iii. 4 ...	104
„ cxiv. 4, 5 ...	151	„ iv. 7, 10 ...	73
„ cxv. 16 ...	151	„ v. 7 ...	104
„ cxvii. 22 ...	36	„ „ 8 ...	10
„ „ 25 ...	151	„ „ 15 ...	9
„ cxviii. 8, 10, 17-19, 22 ...	151	„ „ 16 ...	7
„ „ 25-29, 33-41, 43, 58, 64, 66, 68, 73, 76, 77 ...	152	„ viii. 20 ...	61
„ „ 80, 86, 88, 94, 107, 108, 116, 117, 120, 121, 124, 125, 132-135, 144-146, 149, 153, 154, 156, 159	153	„ x. 16 ...	62
„ „ 169, 170, 173, 176 ...	154	„ xi. 29 ...	61
„ cxix. 2 ...	154	„ xii. 12 ...	128
„ cxxii. 3 ...	51, 154	„ xiii. 43 ...	15
„ cxxv. 4 ...	154	„ xvi. 16 ...	18
„ cxxix. I-3 ...	154	„ „ 18 ...	7, 18
„ cxxxiv. 7 ...	74	„ „ 19 ...	21
„ cxxxvii. 3, 8 ...	154	„ „ 27 ...	79, 81
„ cxxxviii. 17 ...	21	„ xix. 28 ...	12
„ „ 24 ...	154	„ xxiv. 28 ...	8
„ cxxxix. 2, 5, 7-9 ...	154	„ „ 29 ...	80
„ cxl. 1-3 ...	154	„ xxv. 34 ...	179
„ „ 4, 9 ...	155	„ „ 41 ...	13, 77, 179
„ cxli. 7, 8 ...	155	„ xxvi. 21 ...	39
„ cxlii. 1, 2, 7-12 ...	155	„ „ 38 ...	171
„ xlili. 7-10 ...	155	„ „ 48 ...	39
„ „ 11 ...	156	„ xxvii. 23, 24 ...	39
„ cxliv. 2 ...	51, 60	„ „ 45, 46, 51, 52, 53 ...	40
„ „ 18 ...	168	„ xxviii. 19 ...	41
Cant. v. 2 ...	36	Mc. ix. 47 ...	77
„ viii. 6 ...	31	„ xvi. 16 ...	94
Isa. ii. 2 ...	36	Lc. i. 5-24 ...	56
„ vi. I ...	66	„ „ 28 ...	33, 37, 55
„ „ 3 ...	59, 71	„ „ 31 ...	37
„ xi. I ...	36	„ „ 35 ...	55
„ xiv. 12 ...	68	„ „ 46-55 ...	54, 55
„ xl. 3 ...	58	„ „ 60-63 ...	56
„ „ 6 ...	95	„ „ 68-80 ...	58
„ xlvi. 8 ...	45	„ ii. 14 ...	50
Ezech. xvi. 42 ...	106	„ ix. 23 ...	10
Dan. iii. 26 ...	51	„ xii. 36 ...	11
„ „ 57-88 ...	195, 196	„ xvi. 22 ...	77
„ iv. 24 ...	104	„ xviii. 22 ...	61
„ vii. 9 ...	66	„ xxii. 31, 32 ...	42
„ ix. 16 ...	23	„ xxiii. 34 ...	61
„ „ 46 ...		„ „ 46 ...	40
Ioel ii. 17 ...	23	Jn. i. 3 ...	37
Nahum i. 15 ...	18	„ „ 29 ...	36
Soph. i. 1 ...	78	„ ii. 19 ...	40
Tob x ...	23	„ viii. 14 ...	61
		„ x. 9, 14 ...	36
		„ „ 15 ...	10
		„ „ 16 ...	89
		„ xiii. 15 ...	7
		„ xiv. 3 ...	81
		„ „ 6 ...	36
		„ „ 27 ...	58
		„ xx. 29 ...	94

	PAGE.		PAGE.
Acts vii. 60 ...	... 20	1 Thess. iv. 15	... 79
„ x. 35 ...	... 54	„ „ 17	... 81
Rom. ix. 3 ...	... 10	2 Tim. iv. 7 ...	... 15
1 Cor. i. 19 ...	... 69	Hebr. x. 27 ...	... 81
„ „ 25 ...	... 136	„ xii. 6 ...	... 106
„ xv. 52 ...	... 81	„ „ 29 ...	... 36
„ „ 58 ...	... 7	Jas. iv. 6 ...	... 54
2 Cor. v. 10 ...	... 79	Apoc. ii. 7 ...	... 78
„ xi. 14 ...	... 44	„ iv. 4 ...	... 80
Gal. vi. 17 ...	... 9	„ v. 1, 4 ...	... 77
Eph. iii. 13 ...	... 95	„ „ 5 ...	... 36, 77
Phil. ii. 9, 10	... 77	„ vi. 15, 16 ...	... 80
„ iv. 13 ...	... 54	„ vii. 12 ...	... 143
Col. i. 13 ...	... 44	„ ix. 1 ...	... 68
I Thess. iv. 4	... 9	„ x. 7 ...	... 79
		„ xii. 3, 4 ...	... 69
		„ xiv. 4 ...	... 61
		„ xvi. 18 ...	... 78
		„ xxii. 2 ...	... 78

II.

INDEX SCRIPTORUM.

							PAGE.
S. Ambrosius	...	...	...	...	...	...	10, 128
S. Augustinus	...	<i>De ciuitate Dei</i>	...	...	...	...	76
		<i>De doctrina Christiana</i>	...	...	...	...	128, 136
		<i>De Genesi ad litt.</i>	...	...	...	...	66, 70
		<i>De Haeres.</i>	...	...	...	...	12
		<i>Enarr. in Psalmos</i>	...	...	...	...	36, 67
		<i>Quæstt. in Heptat.</i>	...	...	...	...	27
		<i>De Sermone Domini in Monte</i>	...	...	...	...	61, 95, 142
		—	...	...	...	...	21, 24, 71
Pseudo-Augustinus	...	<i>Quæstt. ex uet. et nou. test.</i>	...	...	...	...	42
		<i>Sermones</i>	...	...	...	...	45, 58, 92
Baeda	...	<i>Comm. in Lc.</i>	...	...	...	...	54, 57, 58
		<i>De arte metrica</i>	...	...	...	...	35, 36
		<i>Hist. Ecclesiastica</i>	...	...	...	...	10, 63, 98
		<i>De temporum ratione</i>	...	...	...	...	74
		—	...	...	...	...	11
Boethius	...	...	<i>De Consolatione Philosophiae</i>	...	...	...	70
Cassianus	...	...	<i>Instituta</i>	...	...	...	85, 173
Cicero	...	...	—	...	...	...	73
Eutyches	...	...	<i>Ars de uerbo</i>	...	...	...	11
S. Gregorius Magnus	...	...	<i>Hom. in Euang.</i>	...	...	...	31, 37
			<i>Moralia</i>	...	...	...	38
			<i>Regula Pastoralis</i>	...	...	...	58, 143
Hibernensis	...	...	<i>Collectio canonum</i>	...	...	...	61, 104, 143
S. Hieronymus	...	...	<i>De interpr. nom. Hebr.</i>	...	...	7, 11, 18, 19, 20,	
				...	...	23, 26, 28, 44,	
				...	...	45	
			<i>Epist. 73 ad Euangelum</i>	...	...	...	27
			<i>in Amos</i>	...	...	...	10
			<i>in Mt.</i>	...	...	...	20, 95
			<i>in Eph.</i>	...	...	...	137
			<i>Praef. in Ionam</i>	...	...	...	29
			<i>Quæstt. Hebr. in Gen.</i>	...	...	...	27, 28
			—	...	...	...	12, 67, 193, 200
Hrabanus Maurus	...	...	<i>De Uniuerso</i>	...	...	...	21
			<i>in Iosue</i>	...	...	...	82, 86
S. Isidorus Hispalensis	...	...	<i>De eccl. dogm.</i>	...	...	...	67
			<i>De officiis</i>	...	...	...	36
			<i>Differentiarum</i>	...	...	...	48, 52, 82
			<i>Etymologium</i>	...	...	...	9, 10, 20, 40, 68,
				...	...	...	69, 77, 91
			<i>Sententiarum</i>	...	...	...	61
Iuuencus	...	...	<i>Hist. Euang.</i>	...	...	...	37
Leabhar Breac	...	...	...	...	...	...	82, 92
Origenes	...	...	...	...	...	...	128
Priscianus	...	...	<i>De figuris numerorum</i>	...	...	...	38
			<i>Instituta</i>	...	...	...	41
Sulpicius Seuerus	...	...	<i>Uita S. Martini</i>	...	...	...	47

III.

GLOSSARY TO THE IRISH HYMNS
(Nos. 5, 19-24, and 29).

[Abbreviations used :

L = Latin.	MI = Milan Glosses.
Wb. = Würzburg Glosses.	MR = Battle of Magh Rath (ed.
FM = Annals of the Four Masters	O'Donovan).
· (ed. O'Donovan).	SG = Silva Gadelica (ed.
Goid. = Goidelica (ed. Stokes 1872).	O'Grady).
LB = Leabhar Breac.	SM = Senchus Mór.
LL = Book of Leinster.	ZVS = Zeitschrift für vergleich-
LU = Leabhar na hUidhre.	ende Sprachforschung.

N.B.—No account is taken of *h* in the Irish words.]

a, voc. particle ; 29, 39, 41. 132, 46, 49. 159, 4.

a, poss. pron. adj., his, its ; her ; their.

1· his ; aspirates initial consonant follg. (but without any visible sign of aspiration in the case of *media* or *liquida*), 27, 22. 98, 8. 100, 21, 28. 102, 46. 103, 63. 111, 23. 119, 84. 121, 109. 123, 136. 124, 152. 125, 174. 133, 7 ;—deletes altogether initial *f*, 26, 2. 100, 24, 32 ;—forms simple hiatus with vowels, 27, 24. 97, 3². 98, 8. 100, 20. 102, 53. 105, 3.

2· her ; does not aspirate initial consonant follg., 118, 67, 72. 117, 59. 119, 88. 120, 101. 121, 108, 113, 115, 116. 123, 140. 124, 155 ;—assimilates [its own original final (sibilant)] to initial *liquida* or *s* : *ll*, 116, 52(?), 53(?). 119, 87²; *mm*, 112, 4. 120, 95. 123, 139. 125, 166; *nn*, 126, 183(?); *rr*, 118, 70; *ss*, 126, 196. But 122, 122 *a aithig* (correctly *a hathig*, 125, 173) ; cf. also 119, 86 *a amra*, where *F* has no *a* ; and again, at 122, 128 we have *inn-a laim* ; 126, 179 *robbet inn-a lobran leith*, which in any case is a doubtful text, but which the gl. construes apparently as *na lobrain inn-a leith*.

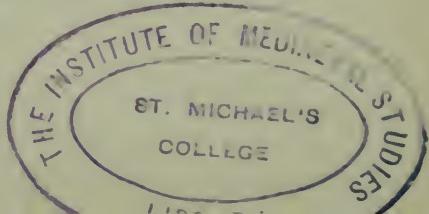
3· their ; prefixes *n-* to vowels, 26, 10. 99, 16 F ; 122, 130 *a minna* ; 127, 212 *a foessam*, but 118, 72 *al-lín*.

'a', prob. inf. pron. (=rel.), in *ara·chuiliu*, q.v.

a n-, 1· rel. ntr., 'id quod' ; 115, 45 *a ndorigenai* ; 119, 74, 82. 123, 33. 125, 161.

2· obl. rel. cum prep., 97, 6 *di-a fognad*, [cui serviebat] ; 116, 49 *di-a foideo*, 'for which she was sent.'

3· after prep., to form conj., *ar a n-*, 'in order that', 99, 17, 18 ;—*di-a-n-*, 'when', 102, 45 *dia mbai il-lobra*.



- Aaron*, n.pr. son of Amra ; 26, 12.
ab, L., 27, 24.
abcolips, apocalypse ; 100, 25.
Abeil, Abel ; *gen.* 26, 5.
Abraham, 26, 7 ; Abram 28, 27.
abstal, see *apstal*.
acher, fierce, of angry mood, 113, 17 gl. *fergach, feochur*, L. *acer*, i.e. *ac hir*, where *hir* = *ira* : possibly *acher* is intended as *feochur*, by play of word on Lat. *acer*; see Corm. 1 i. *laind, tend*, or *tréan*.
acht, but ; only in *ni . . . acht*, = ne . . . que, 'only,' 126, 195.
Adaim, Adam ; *gen.*, 26, 5.
adamna (?), 26, 8 gl., *adamní* i.e. hunger, famine, but *v. note*.
Adamnán, n.pr., 30, 52 (*gen.*) *Adamnain* F.
adamra, wonderful ; 26, 7. 105, 3.
adart, pillow ; 100, 32 *frid-adart*, see *frith-a*.
adbal, vast, great, 110, 14 co n-orddain *adbail*, with ety. gl.¹ *ada* = *coir*, Lat. *fas*, and *bil* = *inill*, 'safe', 'with dignity that is right to be safe, lasting' (*martanach*).
adcobraim, I desire ; *pres.* 3 *sg.*, 102, 45 *adcobra*.
adellaim, I visit, *pres.* 3 *sg.*, 103, 65 *adella*, gl. *taraill*.
adessam, see *ateoch*.
adfiadaim, I tell ; *pres.* 3 *sg.*, 97, 1 [93, 2 *amal adfét* Eusebius, cf. 165, 48]
atfet = *ad-d-set*; 3 *pl.*, 102, 58 *adfeit*, 99, 12 *adfiadat*. This variation.
 is ed *adfiadat* lini,
 iss-ed *adfeit* littri dún,
 shows that the two stanzas cannot both be correct ; F reads *adset* in both 97, 1 and 102, 58 ; (but *atfet* is found, as FM ann 594 *atfet scela*, 'stories tell' ; 995 as ead *atfet*;) probably the correct form is *adfiadat*, but the explanation *adset* = *adfeded*, 'it was told,' is against the gl. of F., *periti* ; cf. S. na Rann 2250, 2518, 2526.
adgladur, I address ; *pret.* 3 *sg.*, 102, 48 *adgladastar*.
admuinur, I worship, appeal to the advocacy of ; *pres.* 1 *pl.*, 105, 1 *admuinem-mair*, (where T has the Munster softening of the *r* final, and F has the hard-timbre), gl. *tiagmait in n-a muinigin*; 126, 196, 197 *admunemar*, gl., *bennachmait*, or *ailmit*.
adnocul, burial ; 133, 8.
adrad, act of worshipping ; 127, 202.
adraim, I worship, pay adoration ; *imperf.* 3 *pl.*, 101, 41 *adortais*, gl. *no'adrat's* F^{ing}.
adrímin [A], *áirmiu* [Z], I count ; tell, *pres.* 1 *sg.*, 119, 81 *ni airmiu*, gl. 'I cannot tell its number' ; 3 *sg.*, 99, 11 *adrimi*, with F. gl. *periti*, but *adrími* cannot be *pl.*, so that the interpretation of the line can only rest on individual phantasy.
ad-roetach, see *ateoch*.
adsluinnim, I name, address ; *pres.* 1 *pl.*, 27, 15 *adsluinnem* gl., *aslundmet*.
aicned, nature ; *gen.*, 134, 44 *aicnid*.

¹ These *etym. gl.* have in general no value as etymology, but they are of use in showing the order of ideas to which, in the opinion of the glossator, the word belongs.

- aidche*, night ; 100, 27. 103, 64 ; (100, 30. 102, 55 *aidchi*.)
- aille*, other ; 103, 65 τòv— ; 123, 138 τó.
- ail*, stone, rock ; *gen.*, 134, 30 cobsaidecht *ailech*.
- ailgais*, request ; 120, 97 ro'gaid — di, *gl. itge*.
- ailim*, I beseech, pray ; *pres. 1 pl.*, 26, 9 *ailme athair*.
- aitl*, cliff (?), 112, 2, but gl. says in *altitudine aetatis*.
- 'ain, see *angim*.
- áin, see *án*.
- ainbthib*, see *anfeth*.
- ainech*, face ; 119, 83 in clar-a., q.v.
- aingel*, angel ; 29, 33. 102, 46. 131, 43 ; *pl.*, *aingil*, 30, 44. 99, 13. 103, 64 ; *acc.*, *aingliu*, 29, 43. 126, 185 ; *gen.*, *aingel*, 100, 30. 129, 1. 133, 13.
- ainglech*, 26, 10 (il)-a., 'having (many) angels.'
- ainis* (?) in the already doubtful line 99, 11 *ainis innib adrimi*, to which it lends an additional uncertainty. It cannot mean 'he stayed', for that is *anais*, 53, to which also the gl. *ro'enestar tarais* would not lend itself ; but there is little point in rendering 'he fasted', even if the form would bear that meaning. The rest of the line is unintelligible, "in the isles of the Tyrrhene sea, — in them he counts (enumerates) (?)"
- ainm*, name ; 97, 3. 105, 3. 129, 2 ; *gen.*, *anma* 27, 18.
- ainsi:unn*, see *angim*.
- 'air, see *tair*.
- airchenn*, determined, allotted definitely ; 130, 10 do' nach — bas baile, cf. *Amra*, 169, 243.
- airde*, sign, token ; 103, 67 cen — n-uabair.
- airdirc*, illustrious ; 105, 3.
- airgech* (?) cow-keeper ; 113, 21 *nirbu* — *airslébe*, 'was not — of a mountain-side' ; O'Curry in his *Lect.* has *airgtheach*, p. 223 'plunderer', but the same word, p. 580, 12 as 'cowkeeper, on a plain', ar muigh ; here there seems intended a contrast between *airslebe*, 'of a mountain-side', and *maige*, 'of a plain', but there is nothing to show the point of the distinction, for *genais* in next line cannot mean 'she wrought good', as the gl. *gniis bonum* suggests, and even so, there is no antithesis. Besides, the sequel is broken, of the negation of bad qualities in Brigid : 'she was not bad, poisonous, greedy, fierce, a dairywoman of a mountain-side' (*Colgan's armentaria montana*).
- airi*, act of watching, guarding, 'waking' ; 103, 61 d'a. P.
- airm*, place ; 123, 140.
- airmiu*, see *adrímim*.
- airnecht*, 'was found' ; 125, 172 nico n-a. and *chuai*, but the follg. *chuai* involves the conception of motion towards ; it is used as a *gl. F*, *airnecht* for *fuirecht*, 159 ; cf. *Fel.*, Aug. 3, where it is glossed *frith*, as also by O'Dav., p. 50.
- airnigthe*, see *ernaigthe*.
- airsliab*, a mountain-side ; *gen.*, 113, 21 *airgech airslébe* (*eirlébe F*).
- aithech*, serf ; *gen.*, 122, 122 do ráith a *aithig* (*athig F*), but correctly 125, 173 do raith a *hathig*.

- aittreb*, act of dwelling, inhabiting ; 159, 5.
- al-*, see under *a*, r̄ assimilation to *l* of an ‘original’ *nasal* or *sibilant* final, see *lam*, *lenamain*, *lin*, *lind*.
- Alba*, Scotland ; *gen.*, 30, 51 *con-noebaib Alban*.
- alla*, over yonder ; 30, 51.
- allaid*, wild (animal) ; 121, 113 *torc a.*, wild boar ; 122, 121 *sinnach a.*, fox ; *pl.*, 121, 119 *coin alta*, [‘wild dogs’] ‘wolves.’
- [*Alpuirn*, 97, 4 error for *Calpuirnd F*].
- am-*, see under *a*.
- amal*, as, just as ; 28, 30 *a.* *ro'anacht* ; 29, 33, 37 *a.* *foedes, soeras*.
- amlabar*, void of speech, dumb ; 119, 85 *ingen —*.
- annas*, fierce ; 118, 69 *macc —* ; 131, 25 (ety. *gl.*, *am-inas* = *droch-innas*, ill-mannered) ; 135, 49 *nert n-a*.
- amor*, scream ; 130, 23 *éc na a.*, death nor *wail* ; the *gl.* seems to suggest “scream of death, viz. ah ! oh !” At all events *amor* can mean some voice-sound ; cf. LL. 19 *a 1*.
- Amra*, 26, 12 Aaron macc A.
- amra*, wonder, miracle ; wonderful ; *amra* and *amru* seem used indiscriminately ; 1; as *adj.*, 113, 23 *amra arad do x*, where the position is predicative not attributive, though the *gl.* (‘the city’ or ‘Brigid’) seems to take it as the latter, ‘she was a *wondrous ladder*’ ; 113, 25 (*pred.*), *gl. bona* ; 26 *id.* ; 119, 75 — *dí in fothrugud*, cf. 124, 145 ; 120 89 — *tinne* ; 124, 154 *robo amru dí* ;—thus the only case of its use with attributive function, is 129, 1 *ateoch ríg n-amra*, which the normal *adamra* would have better expressed, so that perhaps we should render, ‘the King, the wonder of angels.’ 2; as *subst.*, 119, 86 *ba hóen a amra*, which must mean ‘her miracle was unique,’ but which the *gl.* renders ‘one of the miracles of Brigid’ ; 121, 118 *ba —*, but the *gl.* (TF) renders *ba maith*, ‘good’, as also given on 123, 135, where its function is quite vague (quasi-adverbial), *amra ro'gab prainn L.* ; 98, 9 *ba amru retha*, ‘a marvel of a course’, cf. 114, 36 *amru sceoil* as *subst.*, 124, 149 *ba mo amra arailiu*, but 119, 79 *amru*, 120, 93 ; as *mó* must be the predicate, it is hardly possible to avoid translating ‘it was a miracle *greater than another*’, but the *gl.* on 124, 149 gets a good deal more into it, ‘this miracle was the greater for having been wrought there also’, while at 79 we have ‘the miracle was the greater for another wonder having been wrought’, and as in 93 the predicative *mo-de* is also used, the gll. seem to assign a *causal* force to the dative ending in *arailiu*, q.v.
- am-reid*, un-smooth ; 29, 34 *cech n-a.* (*ntr.*) ; cf. the same expression FM. ann. 844 *condib reid do cech n-aimreid*.
- án*, glorious ; 130, 11 *án spirut*, where the symmetry seems to demand the attributive function, with crude adj. [*karmadháraya* cpd.], thus we should have, in the verse, *huasal-trinoit*, *án-spirut*, *nóeb-nert*, (Dia-athair,) *mór-mac* ; the *gl.* adds a definition, ‘glorious in wonders and miracles’ ; *gen.*, 30, 52 for *anmain Adamnain* (F) *ain*.
- an-* a prefix denoting *motion from*, cf.
- | <i>rest in</i> | <i>motion to</i> | <i>motion from</i> | |
|----------------|------------------|--------------------|------|
| t-air | s-air | an-air | East |
| t-iar | s-iar | an-iar | West |
- anacht*, see *angim*.
- anad*, act of staying, delaying ; 103, 64.

anaim, I stay, delay ; stop, cease ; *imperf.* 3 sg., 100, 26 *ni anad* (de molad Dé) ; *s-pret.* 3 sg., 102, 53 *anais* T. di-a es.

anbige, 118, 65, see *annich*.

ances, anguish (?) ; 125, 170 *ni bu ances* *cach thuai*, but then *cach* is inexplicable ; the gl. says, ‘to the person who gave the vat to Brigid’, but there is no *do* ; so that it is not impossible that *ances* is adj. (*pred.*), ‘unusual’, ‘difficult’, and that this is what the gl. means by its *domain* (prob. =) ‘vain’, ‘each one was not unrewarded’, left without results. But it is usually a subst., ‘misfortune’, cf. FM. *ann.* 919 *a tainic de ancessaib treame*.

and, *ann*, therein, in it, then ; 125, 172, 175 ; 117, 58.

an-des, southwards, from the south ; 98, 10.

áne, splendour ; 134, 25 — thened.

an-feth, non-calm, storm ; *pl. dat.*, 131, 30 *co n-ainbthib*, cf. *gen. ainfthe*, (son) of storm, FM *ann.* 555.

angim, I save, protect ; *t-pret.* 3 sg., *ro'anacht*, 27, 22, [cf. FM *ann.* 792 *nar anacht a téte*, ‘his pleasantries did not save him’ ; 890 *nar anacht th' ernaige*] 28, 29 (gl., *ro'angestar*), 28, 30 ; *s-aor. subj.*, 3 sg., 28, 30 *ro'n·ain* ; 132, 52 *ro'mm·ain ar gaibthib*, (cf. FM *ann.* 866 *Crist ro'n·ain* ; 1015 *ni'sn·ain*) ; and the mysterious form 131, 27 *ainsi·unn*, ‘may he save us’, gl. F. *ro'aingei sind* (?) ; 3 *pl.*, 26, 14 *ro'n·anset*, ‘may they save us.’

anim, soul ; 103, 63, 126, 192 ; *gen.*, *anna* 159, 6 ; *acc.-dat.*, *anmain*, 30, 52, 130, 15, 131, 45, 135, 49 ; so prob. to be read 135, 55 *anmain duini*.

anna, *gen. of anim* 159, 6 ; of *ainm* 27, 18.

annich, great storm ; 117, 60 ety. gl. *an-mich* = *snigi án, flechud mor*, ‘great snow or wet’ ; *gen.*, 118, 65 lathe *ánbige*, also with the latter gl. ; prob. only *an-feth*, with its *dat. pl. ainbthib*.

anset, 26, 14, see *angim*.

anucul, act of saving, protecting ; 134, 41.

apstal, apostle ; 101, 39, (105, 2, 11, *ab.*) ; *gen.*, 105, 16 *abstail* ; *pl.*, 30, 44 *apstail* ; 130, 19 *ab.* ; *gen.*, 134, 17 *apstal* ; *dat.*, 27, 16 — *aib*.

ar n-, our ; 105, 7, 110, 10, 111, 22, 115, 46 (?). 130, 13, 159, 6² ;—after prepp. *di-ar*, 26, 5, 27, 16, 20, 28, 31, 29, 34, 35, 30, 45, 126, 198, 159, 7 ; *li-ar*, 30, 45.

ar, *prep.* 1[·] on, upon ; 2[·] (protect) against, (save) from ; 3[·] by reason of, on account of ; 4[·] (purchase) at the cost of ; 5[·] for the sake of, with a view to ; — 2[·], 26, 6 (soer *ar*), (7 soer [prob.] *ar tedmain*, *dat.*) 129, 6 (cobair) ; 131, 27 (ainsi·unn), 28², 29, 32² ; 132, 48³, 52 ; 134, 41, 42, 43, 44 ; 135, 56², 57² ; 159, 8², 9², 10 ; — 3[·], 112, 4 *ar écnairc X*, cf. 118, 70 ; 115, 46, 47 miracles done for the sake of (?) ; — 4[·], 112, 4 *ni rir ar dibad* : — 5[·], 123, 142 *ar ulc fri X* ; — in cpd., *ar cenn*, ‘towards’, 102, 46 *doluid ar a chenn* ; 133, 14 *eseirge ar cenn fochraice* ; — folld. by rel., or rel. neg., as conj., ‘in order that’, 99, 17 *ar a n-imthised lethu* ; 18 *ar a tintarrad o chlóen* ; — 102, 55 *ar na caite les* ; 131, 39 *ar nad rís iffern*, ‘that I may not go to hell’.

ar-a-chuiliu (?) 135, 55 *cech fiss arachuiliu anman duine*, ‘(to defend) against every knowledge that (carries off?) man’s soul.’ The word is grammatically inexplicable, and the difficulty of the translation is not lessened by the impossible *anman* following. It is noteworthy however that there is a common legal term for the prohibition of certain things, which is nearly identical with this word, cf. SM. II. 250, 2 *tri meich*

bracha cen ón cen ainim, *aracuilliu* eric do flaith, gl. *urchuillter* co na bia eric, where evidently the meaning is that the chief is forbidden to seek *eric*. Again, III. 62, 5 acht *ma* [or *in*] *arachuille* cleircecht [sic corrigendum], ‘what clerkship forbids’, gl. *ani urchuille*; IV. 302, 4 lepaid *arcuile liaig*, ‘a bed which a physician forbids’; cf. also V. 166, 1 treba *ar'a'cuille* coir urnadma, gl. *is urcuillti* do reir coir; V. 266, 19 foruis *ar'a'chuille* coir n-athgabala; V. 132, 1 mor-seisir *arcuile* coir urnadma; V. 160, 1 treba *ari's'cuille* coir urnadma. There can be little doubt that this legal expression is the term employed here: ‘all knowledge that is forbidden to man’s soul’, is perfectly in harmony with the context, which has just referred to *spells* of wizards &c.

arad, ladder; 113, 23.

arailiu, dat. of *araile*, other; four times used, only by Broccan, in a difficult construction, 119, 79 ba mó amru *arailiu* (120, 93, 124, 149), 124, 160 ni furecht cid óen screpul ba mo *triún arailiu* [F *araile*]. Cogitosus (quoted by Colgan,) is nearly literal, cap. xxviii, *nulla pars alia minor, vel alia quae aliam superaret, licet uno obulo, de his inuenta est tribus partibus*. The subst. (*amru* or *triún*) is the *dative* of comparison, “it was greater than any other individual third”, “than any other single miracle”, ‘by even one scruple’, or as Ebel renders, *non inventum est etiam uno scripulo majorem esse unum trientem altero*; for most assuredly *cid oen screpul* is *not*, as Windisch holds, the subject of *furecht*, because *screpul* could not possibly mean *one-third* as given in Goid., v. *screpul*.

arbág (?) 131, 34 mc Maire, bages *arbaga finna*, ‘who fights white *fights*’, though the gl. F renders *ar gnima mathe*, for *good deeds*, [reading *ar bagaboastings*’; in any case the tr. must be vague, because *bag* means ‘fight’, so that we have who ‘*fights* [*strives* or *boasts*] white (good) *fights*’ [and ‘for white *fights*’]. O’Davoren, adds to the possibilities by reading ‘*ar mbaga*’ f., (p. 61, sub *bág* i. *gnim*), ‘our fair deeds.’

arbaigm, I strive, fight; boast of, cf. II. Cor. ix. 2, *de uobis glorior*, apud Wb. gl., *biuu-sa oc irbáig dar far cenn-si fri M.*, is hed in-so *ar'a'bágim-se*, ‘this is what I boast of.’ Unfortunately, the passage, 131, 35, is quite untranslateable:

friscera Dia dulech
lurech arbaig mo thenga [F. *thinga*];
“dulech God will answer
a cuirass, (in which?) my tongue *boasts.*”

The gll. shed no light: *mo thenga* i.e. ‘out of which he may make a strife’. But *lurech* is left disconnected. If the letters of the text be adhered to, we can only read

lurech ar baig mo thenga,
“my tongue is a cuirass for fight,”

which is against the gl., but is the only rendering grammatically possible, for *lurech* cannot be taken as the object of *friscera*.

ard, high, lofty; arduous; 30, 44 — *fegad*; 116, 54 — in coscur.

Ard-mocha, Armagh, 101, 43.

ar'don'roigse, see *roigse*.

ar'do'utacht, see *ar utacht*.

argairt, 118, 65, where TF gl. by *ro'ingair*, ‘she herded (sheep)’, but *argarim* means to *forbid*, *prevent*, cf. Wb. gl., Tit. iii. 3, *ni argart recht diinn*; Ml. 53 a 9; *ingaire* is the normal word for ‘herding’.

argat, silver; gen., 123, 41 set *argait*, 124, 153 (gg).

arithisi, back, (coming) back, 99, 14.

arlaid, 115, 40 *con' idn' arlaid* síth iar saith, 'so that there befel him peace after toil', where the gl. *T ro'uirlestair*, sheds no light; the meaning can hardly be mistaken, but the form seems the result of a 'contamination' between *-luid*, and *do'ra'la*, quasi *tarla*, *tarlaid*, *do'n'arlaid*.

arnigim, I pray; *imperf.* 3 sg., 100, 26, *arniged*, gl. he made prayers or penitence (*T* prayers or *cleansing*), the latter apparently connecting it with *nigim*, 'I wash'.

arralastar (?) came upon, met; *dep. perf.* 102, 47 *ba he arid'r alastar*, 'it was he who met him' (?); the gl. *arrále* is no clearer. According to the gl., 'Victor sent an angel to invite Patrick to himself [Victor], viz. without his going to Armagh', on the text 'it was he that met him': P. was going to Armagh, apparently on the summons of the angel, who told him to go to Victor; but Victor met *Patrick* on the way, and stopped him by appearing in the burning bush. But if *'ralastar* is to be taken as = 'sent', then the *ba he* becomes unintelligible, unless the clause be read "it was he (Victor) who sent for him", which the verb cannot bear. The matter is still further complicated by the uncertainty as to the meaning of *dofaith* in l. 47. But even the glosses are not in harmony, for while on 46 the T gl. explains 'angel' by *Victor*, the F gl. says directly, *non Victor sed aliis!* And on 47 the word *he* leaves the sense vague, unless we take Victor to be the angel, and tr. '(Patrick) was sent.' But none of these meanings 'met' or 'sent' or 'sent for' will fit in 124, 150 which adds another difficulty: 'it was a miracle greater than any other single miracle', *arid'r alastar* ind *noeb*, the saint [Brigid] performed it, where the gl. *ro'im(f)oilegstair*, 'she brought it about, wrought it', leaves no doubt as to the sense of the passage in the opinion of the glossators; so that Broccan's use of the word, 124, 150, may furnish a reason why this meaning should be adopted also for 102, 47 "he it was who wrought this" [miracle following, viz.] the bush blazed &c. See on *'ralastar*.

-art, in 'mug-art', 121, 117 gl. 'tull pig', or 'fat pig', prob. a mere *ety. gl.*, for *mug* is not *mucc*. O'Reilly prob. had no further evidence of the alleged meaning 'hog' than this passage.

(i) *ar-utacht*, held to be *t-pret.* 3 sg., from pres. base *ar-utaing* = reficit, protegit in 113, 19 for *maig arutacht* cathir, which the gl. gives 'she built a city i.e. Kildare', (?) where the gl. *ro'chuntaig*, 'she built,' points to another possibility, for as *conro'taig* Ml. 40 d 5 means *substruxit*, so we have *conro'tacht*, 'was built', cf. FM. iii. 1860, 14 *baile conrodacht* for *úr an inara*; and cf. LL. [38036] is le *conrotacht* in *rig-raith* for *taob Temra*, "by her was built the royal fort on a side of Tara." Here therefore is a parallel case, "on a plain was built a city." And indeed, the place is referred to by FM. ann. 525, "by her [Kildare] was founded," ba le *conrodacht*. Probably therefore the analysis, *a-riùtacht* cathir, where the *a* arose from a misreading of *o*, is the explanation.

(ii) *arutacht*, 124, 146 in *ban-trebhach*, *ardo'utacht* im-M., "the widow whom she assisted in M.", Colg. 'succurrerit', gl. *arro'ertaig*, cf. *erthach*, 'protection, guarantee', FM. ann. 974 dar *erthach naomh* 7 *fíreon*.

as, prep. from, out of, Lat. ex; the final *s* is found before *cach* and poss. adj. *a*, and def. art. 27, 18 as *cach ing*; 103, 61 as *cech sét*; 119, 87 *ass al-laim*; 102, 48 *as-in ten*; — otherwise it is *dropt*, 29, 37 (soer)

a brú m., 29, 33, tarslaic P. *a* slabreid ; 105, 13 *a* brithemnacht ; — *cpd. prep., ass,* ‘from it’, 125, 176.

as, rel. form of copula ; 129, 2 *ainm as* tressam ; and so apparently 113, 28 *dal as* chomtig, gl., *as* gnathach.

as-ber (ex-fer-), to say ; *imperf. 3 pl.*, 100, 22 *asbeirtis*, where for this use of the verb = ‘to speak of’, cf. F.M. *ann.* 501 in *rí aile as'm'beraid* [‘béra’], ‘the other king whom I shall mention’ ; *t-pret. 3 sg.*, 98, 7 *asbert* fri X ; 102, 49, 54.

ascnaim, I go to ; *do'a.*, I visit ; only in *s-pret. 3 pl.*, 117, 61 *do'da'ascansat*, 121, 105, ‘they came to her, visited her’, thus rendered in Goid., “the oxen, that had gone away from her” : it would be curious to find in the same poem a cpd. word with exactly opposite meanings, for the former is rendered ‘the bishops who visited her’ ; the gl. being the same in both, *ro'athascansatar*. The root is *scend-* ‘to leap’, (F reads in both cases ‘ascensat,’) so that *ad-scend* is really = Lat. *a-scendere*, hence *do-ad-sc.*, ‘to go up towards.’

ascnam, act of going to, visiting ; 113, 24 do — *flatha*, ‘to go to Heaven.’

aslraigthib, *pl. dat.* of *aslugud*, act of seducing, seduction, enticement ; 134, 43 ar *aslraigthib* dualche.

asrir, red. *perf.* of a pres. base, [A] *as-rèn-*, to pay, give out, in [Z] forms *èrn-* ; — [A] 122, 121 *asrir*, gl. *ro'èirnestar* and 125, 173, with same gl., a gl. that is given also 113, 14 on the text *èrnais* [F *erneis*], where there is no reason for the [Z] enclitic form at all : this base *ern-* is used in the gl. *ro'ernither* on *ro'erthar* of 29, 39, where F has *firthar*, ‘may it be verified.’

asroillim, I merit, deserve ; *subj. pres. 1 pl.*, 126, 200 *asrollem ternam*.

ass, see prep. *as*.

assoith, apparently from *ad-sod-*, whence *suide* &c., cf. *atsuidi*, ‘sistit’ ; ‘stood still’, of the sun, in Joshua x. 12 ; 102, 58, 59 *assoith* [F *assuith*] in grian, but the gl. takes it in an active sense, *ro'suidigestar* i. Deus.

at-, in verbal prefix, for *ad-d-*, whether the *d* be radical or the *infix pron.* ; e. gr. *atbeir* = *ad-d-beir*, dicit id ; or *ateoch* = *ad-deoch*, I beseech ; cf. *atfet*, *atchithe*, *atchous*.

athair, father ; 26, 9, 30, 45 [F correctly]. 130 12 ; *gen.*, *athar*, 129, 8 ; *pl. gen.*, 134, 15 *-athrach*.

atchithi, *imperf. pass.* of *ad-ci-*, ‘to see’ ; 99, 14 menicc *atchithi* hi *fisib*, [F *itchithe*].

atchous (?) 119, 73 is *da'm* [do-m F] *sous m'atchous*, gl. mad dia *n-innisuir*, ‘if I tell, narrate’ ; but *da'm* [do'm] does not fit in well with this construction, and perhaps it is simpler to take the word as *atchos*, ‘it has been narrated [well, happily, *ma*] to my poetry.’

ateoch, I beseech [*ad-√deg-*] ; 126, 189 (gl. always *atchim*) 129, 1. 131, 40, 132, 50 ; *perf. 1 sg.*, 131, 40 *ad-roetach* [*ad-rō'dēdach*], I have besought, gl., *ro'atchius* ; *s-subj.* (= *fut.*) 1 *pl.*, 26, 4 iss-ed attach *adessam* (gl., *atchimit*, ‘we beseech’ *pres.*).

atfet, see *adfiadaim*.

athig, see *aithech*.

atlaigthe, *pl. of atlugud*, act of thanking, folld. by *buide* idiomatically ; 102, 49 *orddan do Macha, do Crist atlaigthe buide*.

atom-riug, *ad-dom'riug*, I raise myself, I arise ; 133, 1, 6, 11, 134, 21, 31, 135, 69 ; cf. the Ml. gl. referring to ‘nunc exsurgam,’ Ps. xi. 6, *exsur-*

gente me, gl. an *atammi-re-sa*, which is exactly our construction, but in the subjunctive. In fact *atraig-* (ad-d-raig) is the only word for 'to rise', *atraig* (il s'élève), *atracht* (il s'éleva) &c.

attach, act of beseeching, supplication, from *ad-dèg-*, v. *ateoch*; 26, 4.

bu, pret. of copula, prefixes *h-* to predicative word (which must immediately follow); 102, 47, 56, 60. 113, 27. 116, 54. 119, 86; but not written in 98, 9 *ba amra*, 121, 118 [nor in 122, 26 *ba óen-mathair*, and 124, 151 *ba óg*, where the vowel is ó with accented accent that may have been *h*; F has *h* in both] :—

pret., 98, 9. 100, 23², 32. 102, 47, 56. 103, 67, 68. 113, 27. 114, 31. 116, 54, 55. 117, 59. 119, 76, 78, 79 [86 *ba hóen a amra*, which can mean only, 'her miracle was one, unique', and not 'it was one of her miracles']. 120, 90, 93, 98. 121, 118. 122, 125, 126 [q.v.]. 124, 149, 151, 160. [125, 165 see under *gabud*]; this copula-form is sometimes *conditional*, *ce serait*, e. gr. 97, 3. 102, 60.

bachall, staff; acc., 121, 115 *senais fri-a* [li-a F] *bachaill*.

-bad (= 'esset') in *main-bad* = *mani-bad*, 'were it not (that)' used as a conjunction, *unless*.

badud, act of drowning, 135, 58.

béigim, I fight; rel. 131, 34 *bages arbaga finna*.

báii, substantive verb, was, existed; 27, 19 (*ro-bai*). 97, 5. 101, 41. 102, 45, 56. 113, 18 *cain-bai* [with a nuance of meaning not given by *ba cuin*]. 121, 120; once *ro-bói* 120, 91.

baile (?) 130, 10 do nach airchend bás *baile*, 'to whom there is not assigned (foreordained?) a death of goodness' (?); unfortunately both the glosses are illegible at this point, so that they contribute no hint of solution. The rendering in Goid., "to every one a holy death (be) certain", is impossible to Irish idiom.

Bairche, n.pr., Benna B., [Bairche, a *bo-aire*, 'cow-chieftain'], 100, 29.

baitsim, I baptize; *imperf.* 3 sg., 100, 26 *baitsed*; *rel.*, 105, 4 *breo batses gente*.

ban, gen. pl. of *ben*, woman; 135, 54 *brichta ban*.

ban-chath, woman-fight; (quarrelsome, bellicose ?); 112, 10 (?).

ban-trebthach, a woman-householder, (in modern Ir. = woman); 124, 145.

banne, a drop; 125, 176.

baptist, baptist; 27, 15 Eoin B.

bás, death; 102, 59; 130, 10 do nach airchenn *bas baile* (?); 131, 27 ar cech n-ern-bás (gl. *iarn-bas*).

bas, rel. of copula; 131, 29 ar cech n-eiclind *bas eslinn* (?).

batar, 3 pl. of *bai*, they existed, were; 97, 6.

bathius, baptism; 133, 7.

batses, see *baitsim*.

be, woman; 110, 1 Brigit, be &c.

'be, subj. of substantive verb; 3 sg. 127, 206 *ro'bé* [robbe F] *bennacht* B. fair; 1 pl., 29, 43 *rob bem cen es*, 'may we be without age'; 29, 36 *ro'bem occa*, 'may we be with Him'; 3 pl., 111, 21 *rob bet ar cuirp hic cilicc*; 126, 179 *rob bet*, ibid. 191, cf. also the astonishing tmesis 126, 177 *for dor* itge Brigte *'bet*.

beba, red. perf., 100, 23 *co mbeba*, 'till he died', gl. *co a bás*, 'till his death.'

- bed*, 3 sg. condit. of copula, 100, 20 *bed fás* (*Tara would be waste*).
beith, act of being ; 103, 68 *b. i ngeillius*.
bémnech, given to *striking*, of a snake, 112, 11 *naithir* —.
benna, Peaks (of Boirche), 100, 29.
bennacht, ‘benedictio’, blessing ; 30, 46, 50, 51 (nd) ; 30, 48, 49 ; 127, 206, 207, 129, 8.
bennachaim, I bestow benediction ; *s-pret.* 3 sg., 119, 83 *bennachais* in clar-ainech gl., *ro'bennach*.
bél, lip, mouth ; *pl.*, *beoil*, 114, 34.
beo, living ; *gen.*, 115, 48 *cluas nach bí*.
bera, *subj. pres.* 3 sg., 30, 53 *comairche nacha'n'bera*, but it is uncertain how the line is to be construed, for if *comairche* be the object, ‘*n*’ cannot mean *from us*, nor can *comairche* be indirect object if ‘*n*’ is direct object.
Bethil, Bethehem, 132, 53.
Bethron, Beth-horon, 102, 57.
bethu, life ; *gen.*, *bethad*, 115, 44 *dibad bethath che*, the treasures of this life, gl. in *domuin chentar*, ‘of this world’, and indeed the ideas run into each other, so that a confusion seems to have arisen between forms of *bith* and of *bethu* ; 129, 7 *drochet bethad* ; (acc. -) *dat.*, *bethaid*, 29, 36 *i mbi-bethaid* [F *beth-bethaid*], but in the additional verses, 43 *i mbith-bethu*, and so *bethu* in *dat.*, 99, 18 (to convert from idolatry) *do bethu*, to life, ‘ad fidem Xti’ ; 101, 34 *mairb do's-fiuscad do bethu*, and 36 *do's-fuc do bethu*, a sort of ‘standing’ rhyme with *lethu*.
bí, *gen.* of *beo*, q.v.
bi, *pret.* 3 sg., she struck, 124, 155 *ro'sm'bi* B. fri-a boiss, gl. *ro's-briss* or *ro'ben*, ‘she struck it against her palms’ ; [3 sg. *s-aor.*, *bens-* = *bí*, from √ *ben-*] cf. FM ann. 600 *ro'm'bi³*, ‘he slew him’, [with its enclitic form *ni rùba* FM. 619 ; *hi rùba* 630 ; whence the very common passive *ro'bith* ‘he was slain’, was elaborated. And from *bi*, the Irish poet attained even to *beosa*, tr. ‘I wounded’, FM. ann. 701].
biam, 1 sg. *pres.-subj.* of the substantive verb 110, 15 *biam soer*, cf. S. *na Rann*, 855, but one would have expected 1 *pl.*, as are the rest of the references in this hymn, which is a general prayer.
bid, *pret.* 3 sg. of the substantive verb, ‘may it exist’, used optatively, 102, 51 *bud* lurech díten do cach ; 129, 7 *drochet bethad bid íssum* ; but 132, 46 *ro'm'bith* oroit let.
bith, world ; 26, 6 *fo'n mbith*, throughout the world, 117, 60 ; 112, 1 *ni car B. bith*.
bith- as prefix, ‘everlasting’ ; 29, 43 *bith-bethu* ; 110, 1 *bith-maith* ; 110, 3 *bith-[f]laith*.
biu, seems to be an adaptation of the *pl.* of *beo*, quasi ‘amongst the living’ 102, 51 *it' biu*, ‘in thy life-time’, gl. *it' bethaid*.
bláth, blossom ; *pl. dat.*, 110, 11 *in chroeb co mblathaib*.
blegon, act of milking ; 117, 64 — *inna mbo*.
bliadain, year ; *gen.*, 102, 56 *co cenn bliadne* ; *pl.*, 97, 5 *bliadna* ; *gen.*, 97, 2 101, 40 *bliadan*.
bo, form of pret. of copula, after negat. ; 117, 62 *nir'bo* diuir in gabud dí usually *bu*, q.v.
bó, cow ; 120, 104 ; *pl. gen.*, 117, 64 *inna mbo*, 120, 100.

bosht, pret. pass. (from *boing-* I cut, reap), 117, 57 lathe buana di *mad-bocht*, 'well was it reaped.'

bodras (?) 131, 26 sech macc Dé medras *bodras*; the gl. gives the ety. gl. *medarfis*, *bodarfis*, for these unintelligible words, and then gl. *buadres* in fis, 'which troubles knowledge'; but as it is apparently referred to *erchor* 'cast' of a javelin, and further as the gl. puts in *disponitur* which has no clear reference, the verse does not belie the general character of this hymn, nearly every verse of which is a nest of difficulties. With *bodras* cf. MR 268y.

bói, 120, 91, see *bai*.

boiss, dat. sg. [of *bass*], palm of the hand, 124, 155 *ro·sm·bi fri-a boiss*.

both, hut, 'bothy'; (?) 123, 140.

bráth, Doomsday; 101, 36. 102, 52. 105, 12; gen., 133, 10 *brethemnas bratha*.

brecc, speckled, 112, 11 *naithir b.*

bréit, a cloth; 121, 109 *scarais a hech cenn a bréit*, 'her horse separated head from (its) cloth', gl. adds 'which is under [on?] the horse's neck'; cf. Cogitosus, cap. xviii. (Colg. p. 52 b), *irrefrenatus habenis fortiter se excutiens*, from which *breit* would appear to mean *reins*.

breo, flame [cf. FM. ann. 874 in *breo buada*, tr. 'the gifted torch', of Abbot Cenaeid; *ibid.* 898 *breo dar dinna*, 'torch over fortresses']; in a metaphor 105, 4, *breo bates gente* (of Patrick's wondrous name,) a *flame* that baptizes heathen; and seemingly in an ety. gl. on *Brigid's name*, quasi *breo aigit*, as the gl. gives it, or *breo-saigit*; but the other texts, at 110, 2, read *bruth* 'glowing mass', not *breo*.

brethemnas, judgement; 133, 100.

Bri Cobthaig Coil, 120, 102, n.pr. of a place in Bregia.

briathar, word; 102, 54. 134, 37.

bricht, spell, incantation; pl., 135, 54 *fri brichta ban*.

brígach, mighty; 112, 10 *ban-chath —*.

Brigi, 126, 196 (197 Brige F), i.q.

Brigit, n. pr. *Brigid*; 30, 49 (the patron B.). 110, 1, 5. 111, 24. 112, 1, 7. 115, 41. 121, 115. 124, 155. 126, 188. 127, 211; gen., *Brigte*, 30, 50. 126, 177. 127, 206, 207. 113, 25. 114, 30. 115, 46 (*Brigti*); and cf. the utterly incomprehensible form, (dat.-) acc., *Brigta* 118, 70. 119, 86. 123, 139 (*Brigte*), in all which F presents *Brigtae*.

brithemnacht, judgement (of Doom); 105, 13.

bróenaim, I sprinkle, shower down; subj. pres. 3 sg., *ro·n·bróena*, 'may he drench us' (with his grace), 30, 54. 111, 23.

brónach, sad; 116, 56.

bronnaim, I perish (?); pres. 3 sg., 98, 8 *ni bronna*, where the gl. (F) is illegible; but the word *bronnaim* means 'to destroy' or 'damage' (a common use), and not 'to perish', in which sense I have no instance of it.

brothach, in a glowing mass, hot; 120, 96 gl. *te*.

brú, belly; 29, 37 a *brú mil móir*.

bu, pret. of copula, after neg. *ni* or *nir*; *ni bu* 112, 10 *ni bu cair* (?) 112, 11. 115, 41. 42. 116, 56. 121, 111. 125, 170; — *nirbu* 102, 54. 112, 9². 113. 15, 17, 21. 117, 62 ('bo').

buadach, victorious (of Brigid), 112, 1. (126, 188.)

buaid, victory; gen., 127, 202 *dún buada*.

buain, act of reaping ; (*inf.* of *boing-*, cf. ‘*bocht*’) ; *gen.*, 117, 57 lathe *buana*.
buide, thanks, only in the idiomatic *atlaigthe buide*, ‘thanks’, 102, 49.

cách, each one ; the *pron.* [= *chacun*], while *cech* is the *adj.* [= *chaque*] ;
cách, 30, 48. 101, 33 (36 in *cach*). 102, 51. 103, 62. 125, 170. 127, 204² ; [but twice, 27, 18 as *cach* ing ; and *gen.*, 110, 8 *cach* *thedma*].

cech, 26, 4. 27, 19³. 29, 34. 100, 30. 103, 61. 110, 15. 114, 33. 126, 187.
 129, 6. 130, 15, 17. 131, 27, 29, 31. 134, 44. 135, 48. 135, 66, 67. *in* (prep.) *cech rusc*, (*cluass*) ; — with transported *n-*, 29, 34. 100, 30.
 131, 27, 29. 134, 44, but not 110, 15] ; — *gen.*, 131, 31 *cech thratha*

caill, wood ; *gen.*, 99, 16 m. *caille* F.

caille, veil, wimple ; 114 (29) 30.

caillech, nun ; 126, 193 ; *acc.*, 119, 77 *caillig* ; *dual*, 127, 209 *di chaillig*.

cain, fair (decisive), 30, 50 c.-forgall, ‘good report’ ; gentle (opp. *acher*), 113, 18 ; (= *alaind*, beautiful), 26, 2 c.-temadar.

cáin, law ; 30, 52 *ro'la* — *forsna clanna*.

cair, 113, 16 apparently used as *pret.* 3 *sg.* of *caraim*, ‘I love’ ; but it is hard to explain the *soft* timbre of the *r* ; it is gl. *ni ro'char*. Still more inexplicable is the text 112, 10 *ni bu caír* ban-chath brigach, gl. ‘she loved not (?) the fight of the sorrowful women’ : this may possibly represent the late tradition, but cannot be grammatically extracted out of the text, which as it stands is utterly unmeaning. It is impossible to read *ru* for *bu* as suggested in Goidelic, because F has *pu* [= *bu*], and after *ni bu* there *must* come a predicative word *not* a verb ; but if *car* be read, there is only the word *car* = brittle.

cairm (ca + airm), what place, where ; 115, 48 gl. *ubi*.

caithim, I consume, waste ; *pass. imperf.*, 102, 55 *ar na caitte les occai*, ‘that light should not be wasted with him’ (Patrick).

calad, hard, niggardly ; 113, 15 gl. *gand*.

canaim, I sing ; *pres. 3 sg.*, 100, 30 *canaid*, where there is no reasonable ground for suggesting that this can be an *imperfect*, which can only be *canad*, as in 100, 25 *no's canad*. The speculation that *-aid* can conceivably be an ending of 3 *sg. imperfect.* ignores the *hard-timbre* of the final *d* which is the characteristic of the ending in the *imperfect*.

Cannan, Canaan, 102, 57.

canóin, canon ; 99, 12 legais *canoin*, but there is nothing to show exactly what is meant ; possibly simply the text of Scripture.

caraim, I love ; *s-pret. 3 sg.*, in the double form, *carais*, 120, 100, and the enclitic *ni car* 112, 1. 126, 188 ; *cair* (q.v.), 113, 16.

carpat, chariot, car ; 120, 101 ; *dat.*, *carput*, 120, 103. 125, 168.

cath, battle ; 102, 57. 112, 10 (ban-chath). *dat.*, 126, 182, 185 ; *pl.*, *catha* 110, 8. A curious difficulty is met at 115, 37 where the two texts differ considerably, both agreeing in *do'n cath*, ‘to the battle’, but F reads *fó a chrú* for *fuacru* of T ; T gl. i. *don cath* gives *don struith* apparently for *do'n tsruith*, ‘to the sage’ (?), but the gl. in the margin of T twice refers to *fó'n chró*. The determination may possibly lie with this last word [see *fuacru*], but the authority of this gl. is not sufficient to justify the rendering of *cath* by ‘sage.’

cathaigim, I do battle ; *pret. 3 sg.*, 105, 5 *cathaigestar fri druide*.

cathim [*caithem*], act of eating, consuming ; with concrete sense, 113, 16 n

cair in domuin *cathim* (acc. sg., 'she loved not the world's sensuous enjoyments.'

cathir, city ; 113, 19 for maig arutacht (q.v.) *cathair*, 'on a plain was built a city' ; *dat.*, 30, 48 bennacht forsin *cathraig-se*.

che, a word usually found with *bith*, to express 'this present life'; but here 115, 44 dibad *bethath che*, (gl. in domuin *chentar i. centarach*). Its use here with *betha* is unique, but cf. S. na Rann (MS.) 1886; for *bith-che* cf. FM. ann. 880 fo'n *mbith ce*; 925 o genair mac deoda De, for *bith cé* hi colla crí; O'Curry Lect. p. 515 se mna is fearr ro'bæi ar *bith ché*; cf. also FM. 926 *domnain cé*, 'of the little earthly world.' The comparative forms *cen-tar*, on this side, and *al-tar* on that side, may be compared with *ci-tra* and *ul-tra*, but the form *ché* itself (which is confined exclusively to *bith-che*, so far as I know), has a curious analogue in the use of 'ce monde-ci', cf. Lat. *hi-c = hi-ce*.

ce, though ; 122, 124 *ce do-sefnatar*; see also *cia*.

cech, each, see *cach*.

ced (I), a cpd. of *ce* and a particle ; 97, 3 *ced a athair* [F has *cid*]. This is tr. in Goid., 'who was his father' &c.; but perhaps the word means 'even', 'also' [see *cid*], even his father also should be known, viz. mac C.

ced (II), cpd. of *ce*, *cia*, though, and a dependent form of the copula present ; 101, 44 *ced dithrub Temair* [*cid F*] gl. *cid fas*; see *cia*, *ciasu*.

ceilltis, see *celim*.

cein, see *cian*.

ceird, see *cerd*.

celim, I hide, conceal ; *imperf. 3 pl.*, 100, 21 ni *cheilltis* [only one / in F]; *pass. pres.*, 130, 22 o Xt nad céltla *celar*, which is not intelligible : the gl. renders, 'that is not concealed in songs', and also 'his songs are not concealed' ; but neither is possible, because *cetla* cannot mean 'in songs', nor can it precede the predicative word, and lastly, because *nad* must be immediately followed by the predicative word, either (most commonly) the verb itself, or the predicative noun, pron. or adj. which in affirmative sentences would be introduced by the copula. Therefore if *cetla* be correct, and mean (as naturally) 'songs', the clause is a substantived negative clause, of which the basis is *is cetla celar*, "it is songs that are sung"; hence substituting *nad* for *is*, we have "[I know &c.] that it is not songs that are sung." But how any such meaning, which is assuredly the only one possible, can be brought into harmony with the preceding and following lines, does not appear.

cell, church, L. *cella*; 101, 44 ; (gen. *cille* 30, 51. 126, 190).

cen, without ; 29, 43. 30, 44. 103, 64, 67. 113, 14². 119, 78². 127, 203.

cenn, head ; end (of a year &c.); in phr. *ar cenn*, (to go) 'to meet', 'with a view to' ; 102, 46 doluid *ar a chenn*, 'to meet him' ; 102, 56 co *cenn bliadne* ; 121, 109 ; 133, 14 (hope of resurrection) *ar cenn fochráice* ; — *dat. cinn* [with *n* of hard timbre, *cionn*] in cpd. prep., 114, 30 os *chinn* St. Brigit, over-head).

cerd, smith ; artist ; 124, 154 nath combaig in *cerd*; ibid., 157 lasin *ceird*.

cert, right ; 123, 134 co —, accurately.

césaim, I suffer ; *pret. 3 sg.*, 101, 35 *ro-chés mó-r-seth* ; [115, 39 i nGlind-d-loch *cesta croch*, it is impossible to define exactly the construction : it cannot be *imperfect passive*, as that suits neither form nor meaning ; it is not *pret. pl. pass.*, as there is no subj. to agree with ; and as *gen. of inf.*, there is nothing for it to be dependent on.]

cessachtach, niggardly, grudging ; 113, 15.

césta, 130, 18 xi *frisinnle mo chesta*, where it is tr. in Goid., ‘may Christ minister to my *sufferings*’, as if it were the pl. of *césad*; but *frissinnle* (q.v.) usually means ‘minister to a *person*’, and the gl. in F is *frithindel mo cest*, ‘arrangement of my questions’, (statement of my case?).

cét, hundred ; 100, 30 *cet salm*.

cet-, first ;

cét-aidche, first night, 103, 64 ;

cet-im, first butter, 116, 50.

cétal, song, music ; *gen.*, 103, 62 *son in cetaile* ; *pl.*, 130, 22 *cétla* (celar q.v.).

cethar-, four ; crude form of numeral adj. in ‘descriptive compounds’; only here in 97, 6 *cethar-trebe di-a fognad*, gl. ‘arinni dognith tribibus .iiii.’, see under *treb*.

cetna, first ; 116, 49 *cetna thogairt*.

cethrur, quaternion (of persons) ; *pl. gen.*, 26, 9 *athair tri cethrur*, ‘father of three quaternions’, i.e. the twelve patriarchs.

cia, glossed ‘whithersoever’, 26, 2 *cia tiasam*, gl. *cepe leth*, ‘in whatever direction’, with a certain stretch of the normal meaning, which should be, ‘though we go.’

ciall, sense, intelligence ; 134, 34 *c. Dé*.

cian, distant, in time or space ; 99, 16, *ro-clos cian son a garma*, ‘was heard afar off, [adv.] ; 101, 43 is *cian doreracht*, ‘long ago’ : *dat.*, 134, 46 *i céin ocus i n-ocus*, ‘a-far and a-near.’

ciar, black ; *pl.*, 126, 182 *i alla ciara*, gl. *duba*.

ciasu, though it be ; cpd. of *cia* and a subj. pres. of copula, 102, 60 *ciasu threibrech*.

cid, even ; 124, 159 *cid óen screpul* [‘licet uno obolo’, *Cogitosus*].

cilicc, ‘cilicium’, sack-cloth ; 111, 22 gl. ‘raiment of goat’s or camel’s hair.’

cille, *gen.* of *cell*, church ; in *Colum Cille* and (*Cell-dara*, *gen.*,) *Cille-dara* Kildare.

cimmid, captive ; *gen.*, 112, 3 *cotlud cimmeda*.

-cind, see under *roncind*.

cinim, I am born, sprung ; *s-pret. 3 sg.*, 112, 8 *nime flatha ferr cinis*.

chinn, *os chinn* ; see *cenn*.

cís, tax, tribute, &c. ‘census’ ; *pl.*, 110, 10 *ar colla cisú*, (*τοὺς*) tributes of our body, quasi ‘inevitable debt, original sin’, gl. *peccata*; FM ann. 534 quote some verses, of which one ends with *buan an cis*, tr. ‘lasting the rigour’, and cf. the expression *cís n-inchis*; perhaps it is only a form of *ces ceas*, ‘pain, trouble’ &c., for *tributes* seems a curious expression for *sins*.

cisal, devil (?) ; 101, 37 *lotar huili la —*, with ety. gl. *ail* in *chis*, ‘stone of (sorrow?)’, as a name for the demon, who is ‘a rock (ail) for his hardness’ ; but cf. also *tarmchosal*, and the ety. gll. there.

chiuir, red. perf. 3 *sg.* [quasi *qi-(q)vér-e*] of *cre-n-im*, I buy ; 115, 43 *ni chiuir*, gl. *ni ro'chren*.

-chlad, see under *fo chelim*.

claideb, sword ; 126, 181 *co-claidib* [-eb F] tened, gl. *cum gratia Dei*.

clam, leper ; 120, 97, 103.

clann, family, clan, ‘gens’ ; *pl.*, 30, 52 *ro-lain cáin forsna clanna*, where the gl. has *super gentes*, but also *forsna mnaib*, ‘on the women’ (?).

- clár*, board, only in the expression *follg.* :—
clar-ainech, board-faced, with face as flat as a board, having neither nose nor eyes ; 119, 83.
clerech, ‘clericus,’ clergy ; *pl.*, 103, 61 *clerich* Herenn.
clethi, ptcp. necessitatis of *celim*, ‘to be concealed’ ; 123, 141 in *sét nad chlethi*, gl. *ni dichelta*, nar’bo coir do *cleith*, ‘which it was not right to hide.’
‘cload, ‘cloathar, see *cloor*.
clock, stone ; *dat.*, 119, 80 *di'n chloich* dorigne saland.
clóen, perverse ; *pl. gen.*, 102, 59 *bás inná*— ; also used 99, 18, as subst. abstract, as *follg.* :—
clóene, perversity ; 100, 23, *sab indarba clóeni*, gl. *soebe* ; [cf. 99, 18 ar a *tintarrad o chlóen*, gl. *clóene* and *adrad idal*].
cloor, I hear ; *dep. pres. 3 sg. (subj.)*, 135, 68 in *cech cluais ro-dam'cloathar* (audierit) ; *imperf. 3 sg.*, 121, 106 *fo leo ro-das-cload nech*, ‘if any one had heard them,’ gl. *ro-s'cloised* ; *pass. pret.*, 99, 16 *ro-clos*, so also 114, 32 in F but T has *ro-chloss*.
cloth, renowned, gl. *clothach* i. *airdirc*, illustrious ; 115, 37 Coemgen cl. ; 123, 138 digrais cl. ; 131, 43 aingel cl.
‘*cloth*, only in T 123, 140 *airm ir-ro'chloth a both*, ‘where her bothy was dug’(?) ; but F has *i ro'chlaid*, gl. in *ro'chrad* i. in *robo maith*, and *both* is gl. also *bith*. Now *claid-* is used in the sense of ‘build’, cf. F.M. ann. 4532 *go ro'claidset ráth E.*, but Cogitosus says, “*ad locum quem voluit detulerunt*” [Colg. p. 522] ; and this is evidently what the gl. means in F, with its ‘in which it was good [in her judgement for] it to be,’ but its other gl. *ro'chrad* is as obscure as the word in the text of T, which cannot be referred to √ *claid* ; cf. LU. 19 β 3.
clothach, renowned ; 127, 201 — labrad, gl. *airdirc*.
cluas, ear ; 115, 48. 134, 36 ; *dat.*, 135, 68 *cluais*.
co n-, prep. (reg. *dat.*), with ; 27, 16. 28, 29. 30, 49. 110, 11, 14. 112, 6. 126, 181, 190. 131, 30. 133, 7, 8, 9. 159, 10 ; with def. art. *pl.*, *cosna*, 26, 13.
co, prep. (reg. *acc.*), to, up to ; 26, 10 *co rig n-i* ; 100, 20 *co de*, ‘till Doom’ ; 102, 56 *co cenn bliadne* ; 123, 140 *co arm*.
co, adv. prefix particle ; 123, 134 *co cert*, ‘right-ly’ ; 159, 4 *co hopunn*, 7 *co solma*.
co 'n-, conj. in depend. clauses, so that ; till that ;—so that [98, 7 *con tessed* (or *Milcon t.*)] ; 99, 17 *gadatar co tíssad* ; 101, 36 *con* [F *co*] *tíssat* ; 135, 58 *co no'm'thair* ;—till, 100, 23 *co mbeba* ; 113, 27 *co ngaba* [see under *gaba*] ; 119, 88 *comdar* [= *co mb'tar*] forreil ; 121, 120 *co mbái* ; 123, 144 *co frith*, 125, 171 ; 124, 156 *com-mebaid* ; after *ni* 100, 27 *ni co ngebed* ; ? 126, 178 *con'don'foir*, see *foroaid*.
 Apparently followed by an infix pron. in 101, 39 *co'nda'thanic* ; 115 40 *co n'idr'arlaid* ; 120, 98 *co n'id'rualaid dó* ; 122, 128 *con'idn' imbert* ; see under the respective verbs.
cobair, help ; 99, 15 ; *dat.*, 26, 5. 27, 16. 129, 5.
cobsaidecht, firmness (hardness) ; 134, 30.
Cobthach C., n.pr. of King of Bregia ; *gen.*, 120, 102 Bri Cobthaig Coil.
Coemgen, St. Kevin ; 115, 37 ety. gl. ‘good his (mouth =) speech,’ *maith a erlabra, coem a gen.*
coera, sheep ; *pl. acc.*, 118, 66 *argairt coercha*.
coica, fifty ; *pl.*, 100, 25 *ni tri coicait* [F. but T has *coical*].

coidchi, always ; 117, 59.

Coil, n.pr. ; 120, 102 Bri Cobthaig Coil ; 124, 146 im-Maig Coil.

coillim, I spoil ; pret. 3 sg., 120, 95 ni *coill* dath am-maforta.

coin, see *cú*.

coirthé, pillar-stone ; 100, 32.

chois, see *cos*.

colaind, body ; gen., 110, 10 *colla* [= *colna*], ar *colla cisu*, cf. the expression in SM. II, 98, 5 eacur *colla fiach*, tr. 'original debt,' see *cis*.

colba, leg, (pillar) ; 111, 17 leth *cholba* flatha, referring to the two pillars, supports, heads of Ireland, Patrick of the men, Brigid of the women ; cf. FM. ann. 866 trean ar *colba* Crist, ro'nain &c., tr. 'standard'.

coll, hurt, wound (?), 122, 132. ni frith *coll ann* [F *col and*] dó, unless the writer really meant *colainn*.

Colum, dove ; n. pr., *Colum Cille*, Church's Dove, 30, 51.

comall, pregnant ; fem. sg. acc., 119, 77 senais in caillig *comail* [F *comaill*], gl. *comallaig* [F *comaillig*], whence *comaille* 'pregnancy' in gl. on 78.

comairche, guardianship ; 30, 53.

com'baig, pret. of 'boing-' to break [con-fring-] ; 124, 153 nath *combaig*, gl., na *ro'bri*s.

comdar, (*comtar*), pret. 3 pl. of copula [= *co mb'tar*] ; 119, 84, (88) — forreil a dí suil, (a *comlabra*).

comlabra, utterance ; pl. 119, 88.

commán, communion ; 102, 53 dobert — [F *commain*] dó.

comtig, usual ; 113, 28 dal as — fri dama, gl., as *gnathach* fri hegeda ; it is probably the same as the word in O'Dav., p. 72, *coimdi* i. *minic*, or *gnathach* ; often in Brehon Laws, of places much frequented, cf. III. 320, 19 ; and 324, 16. 326, 12 seqq.

conacna, may it help ; 126, 199 *conàcna* frim a herlam, gl. *ro'chongna* (in both T and F), [cf. FM. ann. 555 frim *congena*, 'may he side with me,'] but the form is unusual, for I have no note of its occurrence anywhere else ; theoretically it is related as the orthotonic [A] form *conàcna* to the enclitic [Z] form *cùngna*, involving a base *con-ad-gen-*, 'to help', [cf. *conàttacht* LL 255 a 8 compared with Old Ir. *conàitecht*, quaesiuī of Ml. 36 b 5], but enclitic *ro-chùinnig*, corresponding to *con-àd-deg*, and *cùn-deg*.

Condlaid, n. pr. 125, 163.

congabaim, I raise, uplift, pret. 3 sg., 114, 29 *congàb* M. caille os-chinn Brigte, gl., *ro'chongaib*, inf. *cùmgabail*, q.v.

conselai, he went away, fled ; 122, 123 dochum fedha conselai, 'it fled away to the wood', gl. *ro'elai*, (the same gl. as given to *conhualai* 103, 65, see under *rualaid*) ; some connexion may be suspected with (*con*)-as-lui (*con'elai*), but the form is too isolated to justify inferences.

consena, 100, 28 exhibits an analogy of form with preced., and is equally gl. by the pret., *ro'chosnastar*, he strove for ; cf. Ml. 69 d 4 ad'ru'choisséni : that it is used as a pret. is evident from 115, 43 ni *chiuir* ni *cossena*, where also the gl. *ro'chosnastar* appears. The Ml. gl. makes it pretty certain that the meaning is correctly given by our gl., but the difficulty of ascertaining the law of its formation is not diminished.

contuil, he slept ; 103, 62. 112, 3.

conhualai, he went ; occurs twice, 103, 66 and 113, 26 both gl. *ro'elai*, which is given as the gl. for *conselai* ; it is found in O'Dav., p. 66 as gl. on

con·ruale; we might thus infer *con·ro·sela*, the omission of the prefix *ro* (r), giving *con·uale* and *consela*. But again, -ela can hardly be separated from *as-la*, *as-lui*, which may involve a totally different analysis; cf. O'Davoren's *forualatar*, (*fo·ro·od·lu?*).

conuccaib [con-od-gab-], arose; *pret.* 3 *sg.*, 121, 107 *friu conuccaib* in doubt, 'against them rose up the river', gl. *tuargaib* ind aband [the expression used in FM. 493 *tuargaib an abann friu*]; 103, 66 *connu(b)cabsat* [F *connucaibsat*], 'they ascended along with P. to Jesus.'

corp, body; 100, 32. 103, 63. 131, 38, 44; *gen.*, 159, 6 *cuirp*; *dat.*, 131, 30. 135, 49 *curp*.

corsatar, 122, 131, see *forcuirim*.

coscur, triumph, victory; 116, 54 ba hard in —, gl. 'the miracle'.

cosnagur (?) 127, 210 no. [no's F] 'chosnagur'. I can make nothing of this form, but the word seems to mean, I *implore* (help).

cossena, 115, 43, see under *consena*.

cotlud, act of sleeping; 112, 3.

Cothraige, n. pr. of Patrick, gl. 'the name Cothraige clave (was attached) for what he used to do to four tribes', the ety. gl. being = *cethair aige*, but it is uncertain what *aige* means; and in any case the o makes the asserted connexion with *cethair*, quite impossible.

cotrisat { see under *riccim*.
cotrissam

craigdech, pious; *fem. sg. acc.*, 117, 58 *la'm chraigdech*.

cretem, faith, belief; *acc.-dat.*, *cretim*, 133, 3. 135, 71.

cretim, I believe; *pret.* 3 *pl.*, 101, 42 *ni creitset*.

crich, limit; 102, 55.

cride, heart; 105, 6 *dur-chride*; *dat.*, 135, 65 i *cridiu*.

criol, basket, 'creel'; 125, 167 i *criol*.

Crist, n. pr., 30, 54. 130, 18, 27. 135, 55, 59-67. *voc.*, 132, 49. 159, 4; *gen.*, 101, 40. 127, 201. 133, 7; *dat.*, 102, 49. (113, 27.) 130, 22.

cró, gore, blood; 122, 130 al-lind *chró*; cf. FM. *ann.* 866 *blaisfit fiaich lomann cró*, the ravens shall taste sips of gore.

croch, cross; 115, 39; *acc.*, 101, 40 *pridchais croich Xt.*

crochad, act of crucifying, crucifixion; *gen.*, 133, 8 *niurt crochta*.

croeb, tree; 110, 11 in *chroeb*.

cú, hound; 116, 55. 120, 92; *acc.*, 120, 91 *lasin coin*; *pl.*, 121, 119 *tafnetar coin alta dí*.

cuala, red. perf., 'he heard'; 115, 48 *cairm i cuala cluas*; 127, 204, 205 *cach ro·chuala*; see *door*.

chuc-, the stem of prep. *co*, to which pronom. elements are suffixed:

chucai, towards him, 125, 172.

chucunn, towards us, 159, 3.

cuilche, dress (?), chasuble?; 100, 31 *cuilche fluch imbi*, 'a wet blanket around him'; cf. *cuilce* tr. 'quilts,' SM. iv. 380, 2; *coilcib* codulta FM. p. 1714, 10; Colgan renders *cassula amictus madida*; cf. SG. p. 235, 44 *a cuilche chiar*.

chuiliu, see under *ara·a-*.

cumgabail, act of raising; 134, 32 *do'm ch.*

cuirp, see *corp*.

cure, multitude, company; 126, 198 imdegail di-ar c., cf. MR. 62; FM. p. 1816.
currech, the Curragh, 126, 193, gl. a *cursu equorum dictus est [curr-ech]*.
cuthe, pit ; 101, 38, isin mor-chute n-isel, ‘the low great Pit (of Hell)’.

·d̄, *infix pron.* 3 sg., ‘him’, 99, 13 do·d̄fetis ; 114, 33 no·d̄guidiu (but the gl. no·t̄guidim, I pray *thee*) ; 120, 9 no·d̄glinnestar (it) ; 127, 204 ro·d̄gab ; 129, 6 no·d̄guasim.

da, two ; *gen.*, 115, 39 glend da loch ; 125, 168 carpat da rath.

da', see *do*.

·da', *inf. pron.* 3 pers. (*sg. pl.*) :—

101, 39 con·da'thanic, ‘till he came *to them*’ ; 117, 61 do·da'ascansat, they visited *her*, 121, 105 ; 125, 162, do·da'decha, who could recount *it* (or *them*, the miracles) ;—whom, 122, 131 in fer for·da'corsatar ; see also ·das'.

dæc, ten ; 97, 2 maccan se mbliadan *dæc* (déc F).

dail (?) 133, 5 i ndúlemain *dail*, ‘in Doom’s Creator’ (?) ; but no grammatical analysis can be applied to any one of the lines 2–5, as they stand : the general drift of the meaning seems quite plain, but the case of *niurt* 2 is unknown [9 *niurt n-* !], of *trinoit*, and of *treodataid*; *foisin* is not a word at all, and as *dulemain* must be *acc.* or *dat.*, the last word *dail* is quite undetermined.

dal, visit, rendezvous ; 113, 28 dal as chomtig fri dama, T gl. ‘frequent was her visit to poor sufferers.’

dam, to me ; 119, 3. 134, 44.

·dam', *inf. pron.*, me ; 135, 67 ro·dam'cloathar, see also ·dom':

dam, ox ; *pl.*, 121, 105 *daim*.

dam, retinue, company ; *pl. (acc.)* 113, 28 fri *dama*.

dán, gift, boon, destiny ; only in phr. *dán buada*, perhaps ‘token of victory’, or ‘pledge, guarantee of victory’, 127, 202.

dána, bold ; 26, 12 in *gilla* —.

dar, prep., over ; 121, 18 *dar Mag* F.

-*dara*, (*gen. of dair*, ‘oak’), in Cell-dara, Kildare.

·*das'*, occurs twice, apparently as *inf. pron.* 3 sg. *pl.* ; 118, 69 ro·das·gaid (gl. ro·gudestar), asked *her* ; 121, 106 ro·das·cload nech, ‘heard them’.

dath, colour ; 120, 95 — am-maforta.

Dauid, n. pr., 26, 12. 28, 30.

Dé, see *Dia*.

dé, 100, 20 meraid co *de*, will remain till the *Day of Judgement*, gl., co *brath*.

de, used after *fri*, *advb.*, *fri de*, ‘by day’, 100, 28 ; cf. *in-dui*, ‘to-day.’

de, occurs as prep. only once, 131, 37 oc digde Dé de nimib, where the exact force of *de* is not very obvious, probably a reminiscence of Ps. cxlviii, 1, Laudate dominum *de cælis*.

de, as prep. with pronom. element occurs twice, 116, 55 ba sathech in cu *de*, the dog was satisfied *with it*, ‘got enough food out of it’ ; 100, 24 [it raised his goodness] suas *de* sech treba doine, ‘up *above him* (?) beyond men’s homes [to heaven]’, where the collocation of *suas* folld. by *de* is not very intelligible ; cf. FM. *ann.* 534, gan guth n-ionrail *sece suas*, gan mir n-ionmair *sece sios*, [the tooth] not allowing one sound of error past it upwards, nor one bit of ‘obsonium’ past it downwards.

deacht, deity, divinity ; 101, 42 *ni creitset in fir-deacht*.

·*decha*, 125, 162 *ni fail dune do·da·decha*, 'there is not any one who can tell it,' gl. *innises*, 'who narrates'; but it is not easy to see what word meaning 'tell' is involved; the F gl., *doene* (?) a *tiachtain*, seems to suggest 'going' as the analysis, (perhaps *dodechad*), but it is all vague.

dedaig, red. perf. of √ *deg*, with nasalised pres. base *ding-*, cf. Exod. xi. 1 ; xii. 39 ; Luke vi. 38, *deng-* [based on *dhinghō*, Lat. *fingo*]; he suppressed, repressed ; 105, 7 *dedaig diumaschu*, gl. alaind *ro·dingestar*, probably a reminiscence of *depositum potentes de sede* of the Magnificat.

deg-, adj. in crude prefix, good :

deg- rí, good king, 29, 38.

deg- tuisech, good chief, leader, 26, 11.

degaid, rear ; i'm *degaid*, in my rear, *behind me* ; 135, 61.

deis-cert, southern district ; *dat.*, 98, 10 *i ndeis-ciurt Letha* ; see *des*.

deman, demon ; *pl. acc.*, 27, 20 *saiget fri demnai* ; *dat.*, 159, 9 ar *demnaib*; *gen.*, *demna* 30, 45. 105, 14. 110, 6. As *demna* can hardly be *sing. nom.*, there seems nothing for it but to take *demna* as a *gen.* in 130, 16 *demna dibocht* (?), but it is possible that something wholly different lies at the root of the matter, and that, as we have 23 *ni'm'thairle ec na amor*, so in 16 *ni'm'tharle dem na dibocht* = 'darkness (?) nor misery' (?). But it is guessing in any case : to us, with our present grammatical knowledge, hardly any one of the verses in this hymn is susceptible of a 'reasoned' translation.

déne, swiftness ; 134, 26 — *lóchet*.

déni (*déne*), see *dian*.

deochan, deacon ; *gen.*, 97, 4 *hoa deochain O.*

dér, tear ; 97, 2 *fo déraib*.

·*derbrad*, he defrauded (?) 125, 166 *am-mac rempe ni's·derbrad*, gl. *ni's·diubrad*; this is undoubtedly the traditional gl., cf. O'Dav., p. 78 *dearbra* i.e. *diubairt*, quoting a passage from SM. II. 340, 2, but II. 388, 16 gl. *derb'diubra*; again IV. 196, 1 where ·*derbathar* is gl. *diubathar*, and where also the apparent analysis *de-od-br-* = *diubr-*, is curiously illustrated by the tmesis *do-n-[d]iupra* II. 212, 20 &c. But analysis does not make the construction clear : "her son before her did not defraud her", i.e. possibly, 'did not fail her, leave her in the lurch', but the prep. *rempe*, of which I have met no other example with this verb, is quite sufficient to give an idiomatic turn to the sentence which might make the stanza more intelligible. A curious spelling occurs on FM. ann. 849 *mani derbade*, tr. 'if thou hadst not abandoned him', which is probably the same verb in a distorted form.

·*dercædar*, dep. pres. subj. 3 sg., 135, 67 *no'm'd.*, every eye *which sees me*, [cf. ML. 120b 10 *dian'da·dercaither-su*, si eos aspicias], the other text has -*ro·dom·decadar*; (cf. 96, 20 *con-accadar*).

dercsait, 122, 130 *dercsait a minna al-lind chró*, 'they reddened their weapons in a pool of gore', 'cum armis sanguinis reversi', Cog. ; but the F text has *amesat* (which Colgan renders *intinxerunt*), an unknown root ; but indeed *minda* for 'arms' is also strange, and the form *dercsait* itself is not without its questionable element.

derg-laid, red ale ; 119, 76.

des, south ; 102, 47 *fa·des*, southward ; 98, 10 *a·ndes*, from the south.

deslem, (sun)beam ; 118, 68 — *gréne*, gl. for *desred* i. *forsna go gréne* : F has *desleind*, Colg.'s *deslenn*, whence probably O'R.'s *deisleann*, a beam or ray of light.

dessam, south of me, at my right hand, 129, 4 gl. *frim andes*, cf. 135, 63 where also *dessum* and *tuathum*, &c., occur.

Dia, god ; 105, 15, 129, 3², 4², 5, 130, 12, 17, 131, 35 ; *voc.*, 114, 33 ; Dé 98, 9, 127, 202 ; *gen.* Dé, after *aingil* 103, 64 ; *bennacht* 127, 206, 129, 8, 99, 13 ; *digde* 131, 37 ; *flaith* 29, 40, 127, 203 ; (*oen-*)*geine* 132, 51 ; *mac* 112, 12, 121, 112, 127, 202, 131, 26 ; *molad* 100, 26 ; *nert* 120, 90 ; *seirc* 115, 42 ; *sén* 26, 1, 29, 38.

dia n-, when ; 102, 45 *dia mbái il-lobra*.

di-a, cpd. p. prep. *do (de)* and *a* his &c., 102, 53 *di-a es*, after him ; 111, 23. *ro'n'broena di-a rath*, 'by his grace' ;

di-a, to which ; 116, 49 *cetna fogairt di-a foided*.

di-ar, do + ar, to our ; 126, 198, 132, 51 ; see *do*.

di, from ; 28, 25 *soeras di thein*.

dí, [usually *dī*], to her ; 117, 57 *lathe buana dí* ; 117, 62 *nir'bo diuir in gabud dí*, cf. 125, 65 ; 119, 75 *amra dí in fothrugud* ; 120, 97 *ro'gaid ailgais dí* ; 121, 117 *mucc meth dí dobreth*, 125, 169 ; 121, 119 *tafnetar · coin alta dí* ; 123, 139 *dobert dí* ; 124, 145, 154 *amra dí*.

dí, dual fem., two ; 119, 84 *dí suil* ; 127, 209 *dí chaillig*.

diaid, as *cpd. prep.*, i nd., after, behind ; 120, 104 *i ndiaid ind loig*.

dian, severe ; *fem. gen.*, 101, 39 *gaithe déni* (?).

dian-galar, severe disease, 26, 6.

dib-línaib, 'on two sides' = both, 127, 212.

dibad, death ; 30, 44 *cen —*, gl. in poena.

dibad, wealth ; 112, 12, 115, 44 (gl. *indbas* in both).

dibercach, plunderer (?), lawless assailant ; 122, 119 *nonbur —*.

dibocht (?) 130, 16 *ni'm'tharle demna dibocht*; the gl. gives no acceptable clue, with its ety. (*dia-*)*bocht*, 'godlessness', or *nem-bocht*, 'wealth' (?), so that it is impossible to say what is intended.

dichill (?) 127, 210 *nochosnagur do'm —*, 'up to my endeavour' (?), *pro virili?*

dig subj. 3 sg., 126, 192 *m'aním ni dig im-muda*, 'may my soul not go to ruin'.

dígaib, takes away, diminishes ; *pres.* 3 sg., 116, 51 *ni's·digaib al-lenamain* ; 118, 72 *a tret, ni's·digaib al-lín* ; but without the infix pron., 123, 136 *ni dígaib a nert*.

digde, act of beseeching ; 131, 37 *oc d. Dé* ; cf. FM. ann. 510 *digde a cride*, the *prayer* of his heart, O'D. has *joy* (?).

dignetur, L. 28, 26.

digno, L. 29, 35.

digrais, clever exploit (?) ; 123, 138 — cloth, gl. *clothach in gnim*, 'renowned the deed' ; gl. F *ergna*, 'wise act'.

dil, pleasing ; 101, 44 *ni'm'dil ced dithrub*, T. 'it is not pleasing to me &c.'

dillat, clothing, vesture ; 125, 163 *senais dillait*, but 167 *dobert dillat i criol*, gl. *etach*.

díllochta, faultless ; 130, 14 *fiadu huas domun —*, gl. *díllochtaigthe*, *cen locht ata Dia*, 'God is faultless'.

diluui, Lat., 27, 22.

dind (din), from the, 119, 80 *d'in chloich*; 120, 94 *d'ind lucht*.
dind, hill; 100, 28 *i ndinnib* (F).

dith (?) 124, 152 li-a mathair *dith* ind lóig, which Stokes translates in *Goid.*, “at (its) mother the calf suckled”; but *ind loig* is gen. sg., and even if we read with F *lóeg*, it is impossible to take *ind* as a nom., and both MSS. have *ind*. Of course, it is perfectly easy to *emend* the text by substituting *in* for *ind*, but it is not absolutely certain what the previous word *dith* means. Colgan's *sugebat* is of just as much value as the gl. *ro'dinestar*, save that it is perhaps a little more definite, but it does not follow that either authority is final in the case,—and there is no other, for the word does not occur anywhere else. The text, as it stands, took *dith* as a noun. Now it is noteworthy that LB says nothing about sucking: boi in loeg immalle ri-a mathair, ‘the calf was there along with its mother’; and Cogitosus knows just as little as LB of any “sucking,” for Colgan's text reads: “ut nullum . . . sustineret damnum ipsa hospitalis, quae vitulum amiserat suae vaccae, alterum in eadem forma cum sua invenit vacca &c.” It must be a noun; the choice lies between an infin., *dith*, *τὸ* sugere, and *dith ind lóig*, ‘the loss of the calf’, for ‘the lost (missing) calf; quae vitulum amiserat suae vaccae. If this seem too unguaranteed an interpretation, there is nothing for it but to take *dith* = ‘act of sucking.’ I shall not labour the point, but surely ‘the calf suckled at its mother’ is not a happy expression. Irish forms are complex enough, but *dith ind lóig* does not justify the acceptance of *dith* = *suxit*!

ditiu, protection; *nom.*, 27, 15 *rop* — *dún*; *gen.*, 102, 51 *lurech díten*; *dat.*, 134, 40 *do'm dítin*.

dithrub, un-inhabited spot, desert; 101, 44 *ced* — Temair.

dithrubach, hermit, recluse; 27, 19.

diuir, small, trifling; 117, 62 *nirbo d. in gabud*, gl., bec, dereoil; FM. 925.

diumasach, proud, haughty; *pl. acc.*, 105, 7 *dedaig diumaschu*.

do, *prep. reg. dat.*, to, towards, &c., of motion, 99, 18, 101, 34, 36, 102, 45, 52, 120, 102, 113, 10, 125, 164;—purpose (with infin.), 113, 24;—give, &c., 100, 30, fogniad *do X.*; 101, 33, 35, 40 *pridchad* (soscela) *do X*; 102, 53, 105, 11 (guidmit). 105, 13 (being adjudged) *to*;—keep from (doing) 100, 27;—dat. *commodi*, 102, 49², 51, 113, 23. (130, 10). 125, 164;—or of origin, 110, 16; or possessive, 122, 132;—(-partit. gen.) 103, 67 *mor do maith*, multum *boni* 115, 46, 119, 74, 123, 133, 125, 161; with art. def., (*do'n*, 110, 3, 115, 37, 126, 182, 185) *do'nd* 99, 15; with pron., *dam*, to me, 129, 3, 134, 44. *duit*, to thee, 102, 50; *dó*, to him, 102, 53, 120, 98, 122, 132; *dí*, to her, 117, 57, 62, 119, 75, 120, 97, 121, 117, 119, 123, 139, 124, 145, 154, 125, 165, 169; *dún*, to us, 26, 2, 27, 15, 20, 29, 34, 102, 58, 127, 212, 132, 47, 49; [*duib*, *doib* carent];—with pron. adj., *da'm* (*do'm*) to my X, 119, 73 (*da'm*); *dom*, 127, 210, 129, 4, 5, 131, 30, 134, 32, 34, 38, 39, 135, 2; *domm'* (before vowels *i* and *a*), 130, 15; 134, 33, 37, 40, 135, 48, 55; [not before *e*] 134, 35, 36; *di-a*, to his &c., 102, 53, 111, 23; *di-ar*, to our, 26, 5, 27, 16, 20, 28, 31, 34, 35, 30, 45, 126, 198, 132, 51, 159, 7; *do raith*, 115, 51, 122, 122, 125, 173; 102, 50 *du*.

do, poss. adj., thy; (102, 52 *du*); 132, 49, 159, 12, reduced to *t* in the pretonic after prep., 102, 51, *i-t-biu*.

doberit [A] (he) gave; 102, 53, 118, 71, 119, 85 [gl. *tucad*, was given, brought!]. 123, 139 [gl. *do'ucc*, gave, but the text F has *asbert!*]. 125, 167 (he put); [Z] *imper.* 2 *pl.*, 30, 50 *'abraigd forgall* for *ordan B.*

dobreth, was given, sent &c. ; 97, 2 — *fo deraib* ; 121, 117, 125, 164 (— do Letha, gl. *no' theged* went, a semetipso ruccad, was brought by himself). 125, 169.

dochum, *prep.* (reg. *gen.*), towards ; 99, 13 — n-Erend ; 102, 50 — nime ; 103, 66 — n-Isu ; 122, 123 — feda.

do·faid, } he sent ; 98, 9 *dofaid tar Elpa huile* (gl. Victor sent P. *ro·faidestar* ; *do·faith*, { 101, 39 *do·faith* gith gáithe déni (?), gl. adds quia [qui] missus fuit a Deo ad praedicandum ; cf. also 102, 47 ; see *faidim*.

do·foscaig-im, 130, 9 *huasal trinoit do·n·foscaí*, gl. *ro·n·thodiusca*, may it awake us (from the death of sin), and also 'it hath overshadowed us'; *do·n·foscaig*, but here the subsequent, 'it effected' that [we are?] shadowed (*foiscte*, imaged?) *quia ad similitudinem Dei facti sumus*, (as also the follg. note), seems to refer to the Holy Spirit hovering over the face [of the deep?], and thence perhaps the 'overshadowing' is referred to. In any case there are two totally differing explanations given : *do·fo·scaig-*, 'ob-umbrare,' and *do·fo·sek-*, 'expergefacere'; the latter [A] *do·fosc*, [Z] *dì·osc*, *dìusc* ; from the [Z] form apparently, we get 101, 34 *do·s·fuscad*, 'he was awaking them', where F has *do·s·fuscad*, the *i* representing the soft timbre *fo·s·k*.

dogniu, I make, do ; *imperf.* 3 *sg.*, 101, 33 *dogníth mor-ferta* (faciebat) ; *perf.* 3 *sg.*, *do·rigenai* only in Broccan's 115, 45, 119, 74, 82 ('genai') ; 119, 80, 123, 133, 125, 161 ('gne'); so also the *passive* 115, 47 *ma do·rontai ar dune*, but F has *ar ni dernta*.

doinc, pl. of *duine*, q. v.

dollaíd, 113, 20, seemingly read by the gl. (*do fláith*) *De*, 'to God's kingdom' ; cf. Windisch's reference to Felire Mar. 6, *ro·n·snadat do laith De . . . sluag* &c.

dollotar, see follg.

doluid, (he) went towards a definite goal, 102, 46 ; pl. *dollotar* 103, 61.

·dom ; as inf. pron. 'to me', 135, 66 *ro·dom·labrathar*, also *·dam*, 135, 68.

do·m, to my, see under *do*.

domnu, deeper, compar. of *domain*, *doimin* ; 114, 35 *domnu murib*, gl. *fudumna quam mare*.

domun, world ; 130, 14 *huas* — ; *gen.*, 113, 16 [caithem] in domuin.

·don, inf. pron., to us, 26, 1 *for·don·te* (28, 31), 'may he succour us' ; 126, 178 *con·don·fair*, may she protect us ; 127, 208 *for·don·rabat*, may they be upon us ; and cf. the extraordinary tmesis in 126, 177 *for·don·itge B. ·bet*, which probably is the result of a resolve to secure alliteration.

dorchaide, dark, gloomy ; 105, 14 *demna* —.

do·reracht, perf. of *do·es* ✓ *reg*, *do·r·eracht*, 'has deserted, abandoned' ; 101, 43 is *cian* — Emain, 'kingship has long ago forsaken Emain.'

[*do·rethim*, see under *rertatar*.]

do·rimim, see under *ruirmim*.

do·ringba, subj. of *do-(ro)in-gab-*, to ward off ; 130, 17 *cech s(a)eth doringba*, may he ward off, cf. *as·r in·gaib* Ml. 22 d 9, 32 d 8 'excedisse.'

do·thlaichiur, I beg, *pret.* 3 *sg.*, 120, 94, *mír dothlùchestar*, gl. *ro·thoth-laigestar*.

doub, river ; 121, 107 gl. ind *aband*.

drochet, bridge ; 129, 7 — *bethad*.

drui, druid, wizard ; *pl. nom.*, 100, 21 *druid*; *acc.*, 105, 5 *druide*; *gen.*, 135, 54 *druid*.

- drung* [drong], crowd ; *pl. acc.*, 110, 6 sech *drungu* demna.
- du*, for *do*, thy, 102, 50.
- dualaig*, vice, sin ; *pl. gen.*, 134, 42 ar aslaighthib *dualche*, cf. Ml. 58, 20 inna *ndualche*.
- dub-rechta*, black-laws (paganism) ; 135, 51.
- duine*, human being, homo ; (115, 47 *dune*) ; 125, 62 ni fail *dune*, 134, 45 : *gen.*, 135, 65 i cridu cech *duine*, (135, 55 anman *duini*) ; *pl. dóine* 97, 5, 100, 24.
- duit*, to thee, 102, 50, see *do*.
- dul*, act of going, to go ; 102, 45, 126, 180, 126, 185.
- dúla*, gen. *pl.*, of *dúil*, 'element' ; 30, 53 rig na *ndúila*.
- dúlech*, elemental, (creator of the elements, very common later as *coimdiu na ndúila*, &c.) ; 131, 135 Dia —.
- dúlem*, Creator ; 133, 5 in *dúlemain dail*, of quite uncertain construction : by the form it should be *dat.* (or *acc.*), (confession of unity) in the creator of — (?).
- dún*, to us, see *do*.
- Dún*, Down [Downpatrick] ; 101, 44 Dún Leth-glasse.
- dur-chride*, hard-hearted ; 105, 6 fri druide —.
- duthracht*, wish, will ; 105, 13 do mi-duthrachtaib demna.
- e*, he, pers. pron. 3 sg., masc. *he*, fem., *hí*, ntr. *ed.*
- he*, 102, 47, 56.
- hí*, 125, 165.
- ed*, [after *is*], 26, 4, 97, 1, 99, 12, 100, 24, 129, 2.
- éc*, death (?) ; 130, 23 ni'm'tharle *éc* na amor, but as the saint could not pray that 'death should never overtake him', some other meaning seems to lie hid in the words : the gl. *lí taisi*, 'ghostly colour', does not make the matter any clearer.
- ech*, horse ; 121, 109.
- eclais*, church ; *acc.* 126, 186.
- ecnach*, act of blaspheming ; detraction ; *gen.*, 112, 5 ni mor n-*ecnaig*.
- ecnairc* (?) 112, 9 nir'bu —, which the gll. render *ecnaigthid*, detractor, satiriser, ni dénad écnach neich, 'she never depreciated anybody'. But there is no reason for supposing the existence of a word *ecnairc* with this meaning : the two words occur just above, *ecnairc* 4 and *ecnaig* 5, and no doubt there is a confusion of transcript ; indeed the very next line, with the utterly impossible *ni bu cair T*, (*ni pu chur F*) shows that alterations must be made.
- ecnairc*, only in the phr. *ar* —, 'for the sake of' ; 112, 4, and 118, 70.
- ed*, see *e*.
- éic-lind*, probably death-pool ; 131, 29 gl. lind eca, F 'which brings about death,' where also there is another gl. unfortunately unintelligible :—
- | | |
|---|-----------------------------------|
| F | ar cech ni ē g line [ni em? mem?] |
| T | ar cach ni na bag lind |
| F | ar cech ni na pa g line |
- éitsocht*, death ; 102, 60.
- elc*, wicked (?) ; 112, 9 nir'bu elc, gl. *olc* 'bad,' and *emilt* 'insolens', *prolix*.
- Heli*, n. pr. 26, 5 (the prophet).

Elpa, Scotland, Britain (?) ; 98, 9 tar—, gl. ‘for Alba was a name for the whole British island olim’, quoting from Bede.

Emain, n. pr. of town, ancient capital of Ultonia ; 101, 43 i n-Ardmacha fil ríge, is cian doreracht Emain, ‘Armagh has sovereignty (ecclesiastical), but sovereignty has long ago [since 331 A.D.] departed from Emain.’

Emer, n. pr. sons of Emer, 101, 37 meicc *Emir*.

én, bird ; 122, 27 senas in n-én ; gen., 112, 2 suide *coin* i n-ailt, ‘seat of a bird on a cliff’, which is a very vague expression of doubtful meaning ; but the gl. has an alternative, the seat of *John* in *altitudine suae aetatis*, probably denoting St. John on Patmos.

endgai, innocence ; 134, 19 — nóem-ingen.

Enoc, n. pr. Enoch ; 26, 5.

eo, salmon ; gen. *iach*, 123, 144.

Eoin, St. John the Baptist, 27, 15 ; [perhaps the Evangelist in 112, 2 according to gl.]

epscop, bishop ; 131, 42 ; pl., 117, 61 *epscoip*.

erchor, cast (of a javelin) ; 131, 25 ni'm-thairle *erchor* amnas, gl. *temptatio diabolica*.

Erimon, n. pr., the children of *Emer* and *Eremon*, as a general name for the Irish, 101, 37.

Eriu, Ireland ; gen., *Herenn* [F. always *Herend*], 30, 47, 49 (noeba, oga). 99, 13 (dochum n.). 99, 18 tuatha, 100, 19. 101, 41. 102, 52 (for). 103, 61 (clerich). 105, 2 (prím-apstal) ; dat., 99, 15 do'nd Erinn, F always has the final -nd, whereas T always has -nn.

erlabrai, utterance, speech ; 134, 37.

érlam, patron saint, referring to Patrick and to Brigid, 30, 47, 49.

érlam, patronage ; 126, 189 ateoch — St. Brigte, 199 conacna frim a hérlam.

ernaigthe, prayer ; pl., 26, 10 ro'n-sóerat a n-ernaighí ; 27, 24 airnigthe F *ernaigthe* ; dat., 134, 15 -thib.

ernais, she gave ; 113, 14 gl. *ro'ernastar*, practically a new root *ern-*, elaborated out of the enclitic form of *as-rèn-*, cf. O'Dav., p. 103, sub *lupait*, fer *ernis* muca hir-rath, cf. *asrir*.

ern-bás, death by sword (?), bloody death ; 131, 27.

erthar, 29, 39 *ro'erthar* in guidi -se, gl. *ro'ernither*, as if from preced. root *ern-*. From the orthotonic *as-ren-* we find a passive fut. *as-rirtar*, cf. SM. II. 396, y. III. 212, 13 ; so that the glosses of TF might suggest a connexion with this verb, as if it were taken for *rirtar*. F has (*ra*)*firthar*, ‘may it be verified’. Quite apart from the form, the sense is against *ern-*, which means *to pay out*, and only secondarily, *to give* [as in stock, &c.], but a prayer is not *given*, it is *answered*, and *ern-* cannot bear that meaning. The preferable basis is of course *ferthar*, ‘let it be granted,’ which also is gl. by O'Dav. 91, *ernithar*, as is *ro'fera* by *ro'ernistar*, p. 92, from a quotation of SM. V. 502, 22, and frequently used = ‘give’ in BL ; cf. Wb. 18b, v. 13.

erus (?) 135, 64 Crist il-lius, is-sius, i n-erus, ‘in *poop* (?)’, but all the three words are objects of speculation rather than of knowledge.

es [aes], age ; 29, 43 cen es.

es [éis], track, trace ; 98, 8 marait a es, gl. a *folliucht*, only that *marait* by its form is *plural*, which *es* is not ;—after prep. *di-*, in the track, rear of, 102, 53 di-a es’, ‘after him’.

cseirge, resurrection ; 133, 9, 14.

eslinn, unsafe, dangerous, F 131, 29 gl. *es-inill*, unsafe.

'esmart (?) 105, 12 Pk. prím-abstal, *do-nn'esmart* i mbrath, which the gll. render by the *fut.*, *do-nn'esairce*, he will save us, dogena ar tesargain. There can be no doubt that the meaning is 'to save,' *do'es-com -arc*, but the final *t* is inexplicable, for there is no such thing as a future-ending in *t*: its analysis can hardly be other than that given by Zimmer, ZVS. xxx. 209 note, *do-nn'es-cm'art*, 'who hath saved us', from *do'es-com -arc*.

Esu, Joshua : 102, 59 h*Esu*.

'etach, see *ateoch*.

etaide, was got ; 112, 5 ni mor n-ecnaig *etaide*, which the gl. apparently renders, 'not easy was the disparaging of her,' ni bu assa a hécnach, from which no hint can be got as to the analysis of *etaide* in the passage, because *trinoit* must be connected with the preced., for it is not genitive, and there is no such case as a *locutive* case in Irish. The stanza is altogether unintelligible.

éstecht, act of hearing ; 134, 35.

étrocur, merciless ; 135, 49.

etrochta, brightness ; 134, 24 (of snow).

etrum, cpd. prep., between me (and X), 126, 191 robbet *etrom* ocus pein ; 135, 48 tocurius *etrum* fri cech nert n-amnas.

fa, under *fo*.

saidim, I send ; *pret.* 3 sg., 29, 33 amal *foedes* (F *faides*) ; *pass.*, 116, 49 di-a *foided*, from which she was sent ; see also *do'saih* ; *pass. subj.*, 29, 34 *dor'oiter* dún, may he be sent to us, *dor'ròfoiter*, F *rr*.

fail, substantive verb *pres.*, [impers. cum *acc.*], there is, there are, [*il y a*], only in *Broccan*; 123, 134 ni *fail*, there is not [any one] who can, &c. ; 125, 162 ni *fail* dune do-da-decha ; 127, 209 *fail* dí chaillig, 'there are two nuns [virgins] in heaven' ; but written *fil*, 30, 48 for each *fil* indi, every one who is therein ; 101, 43 i n-A. *fil* ríge.

fair, on him, see under *for*, *prep.*

fair, see *for'oraid*.

fáith, prophet ; 29, 37 ; *pl.*, 30, 44 *faithi* ; 26, 14 *fáthi* ; *gen.*, 134, 16 *fátha* ; 135, 49 *fáthe*.

fán, slope, declivity ; 121, 110 *fo* —.

farggaib, he left ; 98, 10 co-nid-farggaib la G., so that he left him with G. ; from *for'ad'gab-*, with infix *ro*, [*fo'r'ad'gab* =] *for'r'acaib*, in enclitic form *fárcaib*.

fás, waste, deserted ; 100, 20.

fátha, see *fáith*.

fatsine, prophecy ; 100, 22 *ro'firad* ind [f]atsine [(f)aitsine F].

fei, may he bring (us) ; 26, 1 (29, 38) *do'n'fe*, gl. *ro'n'fuca leis*, (*dorn'fuca leis* F) ; 110, 3 *do'n'fe* do'n' bith-[f]laith, gl. *do'n'fuca* ; the augmentless (2 and) 3 sg. aor. injunctive from *do'fed-*, *do'fe(t-s-t)*, from *fed-*, to bring to ; [cf. 'te, 're] ; *impers.* 3 pl., 99, 13 *do'd'fetis*, they were bringing him to Ireland, (angels were seen busy therein,—it is not *preterite* but *impers.*)

Fea, n. pr. Mag Fea, plain in co. Carlow, 121, 118.

fecht, time, 'fois' ; 123, 138 in *fecht n-aile*.

fechta, fought, ppp. of *fichim*; 102, 57 in cath *fechta i mB.*, gl. factum (?).

feda, see *fid*.

fedim, see *fe*.

fégad, act of looking; 30, 44 in the *cheville, ard f.*

fége, sharpness; *gen.*, 126, 194 *rop sciath fri foebra fégi* [fége F]; possibly *pl.* of adj. *féig*, fierce, keen, cf. MR. 182, 7. 194, 2. 224, 6, &c.

feiss, act of sleeping; 100, 27 *do f.*

feladar (?) 26, 1 *ro'n feladar*, prob. ‘may he *veil* us, cover us,’ gl. dorata a fial torund di’ar ditin, ‘may his veil be thrown over us for our protection’.

fenamain, basket-car; 116, 50 *hi f.*, in curru *viminco*, as Colgan renders it rightly; gl. has *fén*, ‘wain’ (?).

Fene, 101, 40 pridchais Xt do thuataib *Fene*, to the tribes of *Irish folk*, but there is nothing here to show its structure, *gen. sg.* or *pl.*

fer, man, male; ‘vir’; 122, 131, 123, 136; *pl. fir*, 102, 52; *gen.*, 134, 20 *hi ngnimaib fer*.

feraim, I pour, rain; grant, bestow; *pret. 3 sg.*, 117, 60 *ferais annich*; *imper. pass. sg.*, 29, 39 *ro[f]erthar* in *guidi -se*.

ferr, better; 112, 8 *ferr cinis*, gl. is *ferr ro'genair*, who was best born; 126, 187 *taithmet F. ferr cech nath*.

ferta, *pl.* of *firt*, miracle; 101, 33 *mór-ferta*; *dat.*, 115, 46 *fertaib* 123, 133, 125, 161.

fescor, evening, ‘vesper’; 116, 54.

fethim, act of watching; 132, 51 *ateoch in rig, di-ar fethim*, ‘to watch over us’; see Hom. and Pass., *fethium*.

fetis, in *dó'd fetis*, see *fe*.

fetis (?) 103, 64 *aingil Dé i cet-aidche ar id: fetis* cen anad, prob. *imperf. 3 pl.*, of *arfeth-*, ‘kept watch over him’; the gl. of F is not clear, *ro'ver-fetsetar* (they sang?), or *ro'etsstar* with *cum eo* to represent *'id'*, in a way that the infix pron. does not bear.

fea, goodness (?), according to the gl. *mathe*, 100, 24 is ed *tuargaib a [f]eua* [= *feba*, *pl. ?*].

Fiado, Lord [gl. *dia maith*, good God]; *nom.* 130, 14 *fiudu*; 131, 31 *fiado*; *voc.*, 29, 39, 41 *a fiada* (*fiado F*); *gen.*, *fiadat* 26, 14, 105, 7. 126, 187; *dat.*, *fiadait* 29, 35 [*fiadat !*]

fiche, twenty; *pl.*, 101, 40 *tri fichte*.

fid, wood; *gen.*, 122, 123 *dochum feda*.

fil, under *fail*.

find, bright; 105, 7 *find-nime*; *pl.*, 131, 34 *arbaga finna*.

fine (?) sins, (wicked) deeds, gl. *beta*, *pechta* 130, 13 *fitir ar fine*; but F has *ar mbine*, and undoubtedly *bine* occurs = ‘fault, crime’. Cf. FM. sub ann. 448 *gan bine*, and cf. the very common word *bith-binech*, *bith-binche*.

fir, true, real; 29, 41² *rop fir*, 39²; *sem. gen. sg.*, 101, 42 *inna trinóite firí* [fire F].

fir-deacht, 101, 42.
fir-óg, 110, 13.

fíram, I make true, realise, fulfil (prophecy); *pass. pret.*, 100, 22 *ro'firad* ind fatsine.

- firén*, righteous, truthful ; 134, 20 ($\tau\hat{\omega}\nu$) *fer firean*.
- fis*, vision ; 99, 14 *atchithi hi fisib*.
- fiss*, knowledge ; 135, 55 *fri cech* —.
- fissi*, to be known ; 97, 3 *ba* —.
- fitir*, knows ; *depon. pres.* 3 sg., 130, 13.
- fithisi*, in phr. *hi f.*, back ; 99, 13 *do'd'fetis hi f.*, carried him back again.
- fiuscad*, see *dofoscaigim*.
- flaith*, kingdom ; prince, ruler ; 29, 42, 126, 184 ; (see *sith-flaith*, *bith-flaith*) *gen.*, *flatha*, 29, 40, 100, 22, 111, 17, 112, 8, 113, 24 ; in 127, 203 it is impossible to imagine the construction, *ro flatha Dé*, for even reading *rop* with F will not produce the tr. given by Stokes, 'of God's Kingdom be every one' &c.
- flaithem*, ruler ; 28, 31 — *nime*.
- fluich*, wet, damp ; 100, 31 *civilche* —.
- fó*, good ; 121, 106 *fó leó*, gl. *maith* ;
 fo-uair, lucky hour (?) 114, 29.
- fo*, *prep. reg. dat.*, under ; 97, 2 *fo deraib* ; 121, 110 *fo fán*, (ran) down (the) slope ; 117, 60 *fo'n bith*, 'throughout the world', 26, 6 *fo'n mb.* ; 117, 64 *fa thri* = thrice ; 102, 47 *fa'des*, southwards.
- foaid*, he sleeps ; 100, 31 gl. *no'chotlad* 'dormiebat,' but it is quite impossible to have an imperfect 3 sg. ending in *d* of soft timbre. There can be no doubt of the meaning, but no satisfactory explanation of the root and its many forms (or substitutes) is to hand yet : Thurneysen's ingenious substitution of \sqrt{vas} instead of \sqrt{svap} in the forms of the *perf.* does not explain the forms of the *pres.*
- fochaid*, suffering ; 26, 13 *Iob cosna fochaidib*.
- forchelim*, I expect ; *pass. pret.*, 99, 15 *tichtu Patraic for'ro'chlad*, 'it was expected' ; but gl. F *foclós* 'was heard', or *foroclas* (?).
- Fochlad*, n. pr. wood of Fochlad, name of a land in Hui Amalgada in the N.W. of Connaught ; 99, 16.
- fochraigc*, reward ; *gen. -e*, 133, 14, 135, 59.
- foires*, was flung ; *pass. pret. of focherdaim* ; 120, 96, 123, 143 *foress* ; 124, 157, always with same gl., *ro'laad*.
- foebur*, edge (of weapon) ; *pl. acc.*, 126, 194 *sciath fri foebra fígi*.
- foedes*, *foided*, see *faidim*.
- foessam*, protection, in the phr. *for f.*, upon [= under] the protection of a person ; 26, 2, 30, 53, 127, 212 ; gl. *for foesitin*.
- forfrith*, was found ; 124, 158, see *frith*.
- fogair*, (fo'garim) 26, 6 *secip leth fo'n mbith fogair*, gl. *fograiges* i.e. done tomathium, 'threatens' ; the word is common enough in the sense of to proclaim, order, and (with *cath*) to challenge (to fight), *fuagair*, *fuacrad*, [so that this idea may underlie the text in T 115, 37 *fuacru do'n cath*, where F has quite another reading], from *fo'od'gar*.
- fognam*, service ; 97, 5 i f., 'in service.'
- fogniu*, I serve (dat.) ; *impers. 3 sg.*, [A] 100, 30 *fogniad* (do *ríg aingel*) ; [Z] 97, 6 *di-a fognad*.
- foisin*, occurs in the Lorica Patricii, 133, 4 where it should obviously be read *co foisitin*, as Stokes suggests.
- fonennraig*, he hath cleansed, 105, 9 *fonennaig* (*iath'maige Herenn*), gl. *ro-*

funigestar, and dorigni a *funech* i.e. a *glanad*; redup. perf. of \checkmark *nig-*, *nenaig*, cf. *dedaig* (l. 7), \checkmark *ding-*.

fontis, L. 28, 28.

for, *prep. cum dat.* (acc.), on, upon.

physically, 98, 7 *for tonna* [= *muir*] ; 100, 31 *for leicc* ; 102, 46 *for set*, 103, 62 ; 113, 19 *for maig* ; 113, 22 *for medon X*, 118, 66 ; 118, 68 *for deslem gréne* ; 124, 148 *for ten* ; 131, 44 *for talmain*, and so *for nim* ‘in heaven’, 100, 28. 114, 32 (but 131, 45 has the astonishing form *for nem*) ; 98, 7 *for tonna* ‘on sea’ ; 101, 41 *for tuaith*, ‘on land’, ‘over the earth’ ; idiomatically used, 126, 186 *for rith*, ‘at a run’ (?) ; and in the phr. *for foesam*, or *for snadud*, = ‘under the protection of some one’, with *dative* of the person protected, 26, 2. 30, 53. 127, 212, and 132, 49.

prob. with *accus.* in the expression ‘blessing upon &c.’ 30, 47–52^a.

with *def. art.*, *forsin(d)*, 30, 48. 98, 8 ; pl. *forsna* 30, 52 ; with pronom. element, *mas. sg.*, *fair* 127, 206.

forbrat, upper garment, cloak ; 118, 67 gl. her *hood*, or ‘any outer garment in general.’

forcraig, surplus, superfluity, excess ; 125, 175 *ni furecht* — *ann.*

forcuirim, I do violence on, outrage, attack ; *perf. 3 pl.*, 122, 131 in *fer forda corsatar*, whom they attacked, gl. *for ro chuirsetar*.

fordon (?) 126, 177 *fordon* *itge Brigte* ‘bet, which the gl. renders, ‘may her prayers be upon us’, treating *fordon* as the cpd. *prep. cum pron.*, *fordud*, ‘upon us’! The F gl. however renders, ‘may her prayer be helpful to us’, assuming a cpd. verb, *for don bet*, with an unexampled tmesis. The ‘additional’ stanzas have 127, 208 *for don rabat*, but the form in line 177 *fordon* is simply the abstraction of an archaizer.

forgall, testimony ; 30, 50 *cain-f.*

forglu, the choicest, best, 120, 99, 100 gl. *togu* ; quite a common word with this meaning, cf. FM. *ann.* 763, 1100 and cf. 1366 ; MR. 110. It is unusual to have *forglu* repeated in successive lines, but the case is perhaps different, the last line meaning, ‘the best of the cows loved it (the calf)’, though the gl. takes it the other way.

formidine, L. 27, 24.

for ro raid, succoured, helped ; redressed ; *perf. 3 sg.*, 117, 63 *main'bad for ro raid in ri*, ‘unless the king had helped’, where the gll. are quite explicit, T *mani fortachtaiged*, F *furet* ; the latter clearly points to the root *fo-reth-* : cf. the interesting form *fair*, which occurs twice : 126, 178 *co' don fair*, where F. has *co' don fair*, gl. *ro'n fore*, and *done ar foridin*, ‘may she succour us’, ‘may she effect our assistance’, and 181 *don'fair*, gl. *done ar toridin*, where *foir* is the form with retracted accent *for'rè* [= *fo'reth-s-t*], as Zimmer has shown, ZVS. xxx. p. 133, from *foriuth*, *suc-curro*. F 121, 112 *for ro raid* [for the *ro'reraig* of T with its gl. *ro foirestar* T and *ro'farta(cht)setar* F, see under *reraig*.]

jorreil, clear, manifest ; 119, 84, 88 (of eyes and speech).

forruib, 98, 8 *forruib a chois* *forsind leicc*, ‘he put, placed his foot on the stone’, seems too weak, i.e. regarding it as a form of *fuirmim*, which undoubtedly is used in the sense of ‘setting foot on’, cf. MR. 198, 5 in *fod ar a fuirmen sin*, ar a *toirnenn* a *raigid*, ‘the sod on which he treads, on which he lays down his foot.’ But Zimmer’s analysis has suggested an explanation from *forben-*, to cut, aor. *forbi*, in enclisis *ni fòrbai*, and so with *ro-*, *for-rubi* in enclisis *ni-forruib* ; this form *forruib* is used here without justification for the enclisis, as the word had

apparently even *then* become hardened into a formula ; cf. it with the citation of Zimmer,

ni fòrroim . . . for toind.
forruib . . . for leicc.

forslaice, 27, 18 *dó'n forslaice* (as each ing), ‘may it release us from every difficulty’, gl. *ro'n fuaslaice*, perhaps *fo-ro-slak-*, though *fo'od-slak* = *fuaslaic-* is common ; F has an unintelligible *forslaigset* ; see also *tàrslaic*, pret. 3 sg., enclitic, 29, 33.

fortacht, help, assistance ; 29, 34. 105, 7 ; inf. of *for-tiag-*, in follg.

forte, 26, 1 sén Dé *for-don-te*, may God’s blessing *help* us, where the gl. gives *tí formn*, may it come upon us, and by its analysis *fordon te* = *forund de* = *tí formn*, plainly shows that it is to the hand of a glossator we are indebted for the *fordon* of 126, 177 ; but *for don-te* is assuredly *not* the mere juxtaposition of *forund* and *te*, but is the legitimate aor. (subj.) *for te*, of *for-tiag-*, ‘sub-venire’, of which the inf. is *fortacht*. From this *fordon* the writer or copyist of Broccan abstracted a cpd. prep. *fordon* ; which he used in the utterly impossible *fordon . . . bet* 126, 177, and probably in *fordon rabat*, 127, 208. An interesting parallel is found in FM. ann. 866 *doforthe an brú*, ‘that he *may aid* (?) the womb’ &c.

foss, rest, quiet, act of staying ; 26, 3 gl. *fossidecht* ; 121, 116 *li-a mucca gabais foss*, ‘the wild pig took up its quarters with her pigs.’

fotai, long, of time ; 102, 56.

sothrugud, act of bathing ; 119, 75.

fraicc [fracc], woman ; acc., 123, 142 *fri fraicc ind niad*, gl. *cumail*, ‘bond-slave.’

frescisin, expectation, hope, [*nom.*, *frecissiu*, Ml. 38 a 13] ; *dat.*, 133, 14 h — *eseirge*. A very remarkable formation, because of the tonic syllable with the *fres-*, for the orthotonic is rightly *fris-àiccid*, ‘expectat’, but the enclitic should be *fre*, and *fres* is probably a contamination :

[A] *frith-ad-ces* = *frisàicc-*,

[Z] *frith-ces* = *frec-* ;

cf. *ad-cas-tio* = *àicsiu*, so one expects *frith-cas-tio* = *frècsiu*, but this *frec* early became *frec-*, and so formed a new base for the enclitic forms. The word is even spelt *freisge*, FM ann. 594 and cf. follg. word.

fresgabail, ascension (into Heaven) ; 133, 9.

fri, prep. cum acc., towards, against ; with ; — with pron. element, *frim* ; *friu* ; —

A (a) towards, of direction : 102, 58 *assoith* — Gabon ; 121, 107 *friu conuccaib*, river rose against them ;

(b) behaviour *towards* : 113, 17, 18, 28 *acher*, *cain*, *comtig* — ; 123, 142 *ar ulc fri fraicc*, *for evil to the girl* ;

(c) help, protect *against* : 27, 16 *cobair fri*, 20 *saiget fri* ; 102, 55 *samaiges fri aidchi*, gl. *contra* ; 114, 33 *no'd'guidiu fri cech tress*, cf. 135, 48–54 ; 126, 178, 182, 194 (*help against*) ;

(d) fight *against* : 102, 57 *fechta* — ; 105, 5 ;

(e) sever *from* : 103, 63 ;

(f) say *to* : 98, 7 *asbert* — ;

(g) hide *from* : 100, 21 *ceiltis* — [F has *ar*] ;

(h) *along with* [of instrument] : 121, 115 *senais fri-a bachaill*, where F has *li-a*, blest it with her staff ; 124, 155 *ro'sm'bi fri-a boiss*, struck it with her palm, or *against* her hand ;

(i) idiomatically, 129, 3 *fri'm lorg*, gl. *dar m'esi*, behind me.

B (1) of *time*: 100, 28 *fri dé*, 'by day';

(2) on *occasion of*: 102, 59, 60 *fri báis na noebs* &c.

friscera, he will reply; 131, 135 *friscera Dia dulech*, but the sense is not forthcoming. The form is normal, *fris-cér* being the correct pretonic, but *frè-cer* in the tonic syllable, cf. LB 26 β 4 *friscérut*, 34 β 49 *ni frècer-sa*. Here the gl. uses wrongly the *enclitic* form, *freceraid!*

frisinngle, may he arrange, prepare, draw up the statement of my case; cf. the well-known expression in the Brehon Laws of the advocate 'who prepares the *breth*', *aigne frisindle breth*; and this seems to be the drift of 130, 18 *Crist frisinnle mo chesta*, (gl. *doene* [déná?] *Xt frithindel mo cest*, where it is utterly impossible that *cest* should mean *sufferings*); and it does not seem possible to allow *frisinnle* to mean *minister to [sufferings]*, which is merely English idiom, nor is there *frithaile* in the gl., where only *frith . . . e* is legible.

fristi, *fristiccim*, I come against, oppose; pres. 3 sg., 135, 49 *cech nert fristi do'm churp*.

frith, was found; 117, 58, 122, 132, 123, 144, 125, 171.

frith-adart, pillar, bolster; 100, 32 (F), see LB. 33 β 55.

fuacru (?) 115, 37, where the two texts differ, T *fuacru do'n cath* Coemgen cloth, but F *fó a chrú*: in neither case is any satisfactory translation to hand. St. gave in Goid.: 'She prophesied to the sage that wind would hurl him,' as a rendering of *fuacru do'n cath* . . . *luades gaeth*: no such construction in Irish could ever have been possible. The marginal gl. in T twice speaks of *fo'n chro*, where *cró* is defined as *cró a chubat*, but unfortunately the word *cro* has in itself many meanings, and the exact meaning of the phr. '*cró* of his elbow' is unknown. The gl. continues: Kevin remained for seven years in a standing position without sleep and having the *cro* of his own elbow around him aloft; and again, "as Kevin remained under the *cro* without sleep, so Brigid was not sleepy". It is quite certain that there is no possibility of 'prophecy that storm would come' in the text, the prophecy being extracted out of the *no'thercanad* of the gl.; but besides that, *fuacru* could only mean 'to proclaim, summon', for of course there is no such thing as *u-imperfect* in any stage or period of Irish writing; and then *cath* means 'battle'. The logical connexion of the stanza with the follg. is therefore, on the text of T, 'a summons to the battle'; and indeed Colgan translates simply 'accesserat ad proelium.' St. Kevin may not have been much given to sleep, but neither was St. Brigid. On the F text, *fó a chrú*, 'under his *cru*', F has no note or gl. Amongst its meanings *cru* might mean *styke*, 'good was his *styke*', with contemptuous reference to the small hole in which the saint abode, and which he yet regarded as 'good', or *fó-a chrú*, 'under his *styke*, *lair*', or 'under his (elbow-) *cró*'; but each of these leaves us absolutely helpless as to knowledge of the grammatical construction of the line. The text in F makes it impossible to suggest the only reading that could obey grammar, viz. to read *fuacraid*, 'Famous Kevin was challenged to the battle'. In any case, the drift of the three follg. lines in a hymn to Brigid, is not obvious.

fuar, I found; 126, 195 *ni fuar as-set acht Maire*, gl., *ni fuarus*, but F reads *fuair*, 3 sg.

fuc, see under *tucc*.

fudomna, depth (of sea); 134, 28 — *mara*.

fuismedach confessor; pl. gen., 134, 18.

fune, act of cooking ; 124, 148 for ten ic *fune* ind loig.

furecht, was found ; 124, 159 *ni furecht* [fuirecht F], 125, 175, in both cases gl. by F *ni airnecht* (*harnecht*), a word that occurs in the hymn 125, 172 nico n-airnecht q.v., and *furecht* gl. *frith* in T.

fut, length (of a cast) ; 123, 143.

Gaba, n. pr. ‘Gaba the name of the place, &c.’ says the gl. on 28, 28, but also another gl. reads *isin gabud*, ‘in the *danger* (!), just as under *gaba* 113, 27.

gabeum, I take ; pres. 3 sg., 116, 51 *ni's'gaib* [F *geib*] do rath a hoeged ; imperf. 3 sg., 100, 27 *ni co ngebed uacht sini* ; 100, 29 *ni's'gaibed tart* [*gebed* F] ; pret. 3 sg., 123, 135 *ro'gab* prainn L. ; 127, 204 *cach ro'd'gab*, and the later form, 121, 116 *gabais foss* (li-a mucca) ; subj. pres. 3 sg., 113, 27 *ba hoen im Xt. co ngaba*, gl. F *co ro'gabastar* as an alternative gl. to *ro'boi ag'gabud*, ‘she was in *danger* till she died’ ; but whichever be accepted, the sense is uncertain. Stokes renders, “it was only about Christ sang (the) assembly that was frequent with multitudes”, but *gaba* is not preterite. What the drift of the stanza is, can only be matter for guessing : possibly that she was the most frequented route for multitudes to come to Christ. Even the prep *im* makes a difficulty. Now in *Hom.-Pass.*, 6828, the words ‘significat ecclesiam *pace contineri*’ are expressed by ‘*doforne conid im shid . . . chongabar in eclais*’, so that by reading *congabad* we get ‘it was only in Christ that there was maintained a rendezvous that is usual for companies’.

Gabon, n. pr. of place where the sun stood still for Joshua, 102, 58.

Gabra, n. pr. U. G. a great hill in the plain of Leinster where Brigid was, gl. on 121, 120.

gábus, danger ; 27, 16, 117, 62, 125, 165, 126, 178, 132, 48, 159, 8 ; pl. dat., 132, 52 ar *gaibthib*.

gadatar, see *guidiu*.

gaeth, wind ; 115, 38 ; dut., 131, 32 *do'mm'air fiado . . . ar gæth*, instead of *gaith*, ‘against damage by wind’ ; gen., 134, 27 *luathe gæthe* ; 101, 39 *gith* (?) *gáithe déni*.

gaire, piety ; pious, dutiful service, 103, 68 *ba sén gaire i ngenair*, where this concluding line continues the preceding thought : “great good he deemed it, to be in the service of Mary’s son, a blessing was the pious service in [for] which he was born.” Stokes’ early conjecture as to the meaning, ‘happy was (the) *fate* to which he was born,’ lit. ‘it was a *luck of laughter*’, was not happy ; his subsequent translation is far preferable, but is not correct : *sen* after *ba* in this construction cannot mean *that*. But perhaps there is an intentional play on *airde* ‘sign’, and *sén* ; as also in the contrast of *uabar* ‘pride’, and *gaire* ‘the service which a person pays to father or mother’.

gairm, call, shout ; gen., 99, 16 *son a (n)garma* F.

galar, sickness, disease ; 26, 6, 119, 78, 130, 24 (galor !) pl., 159, 8 ar *galra*.

Galda, Chaldaea ; 28, 27 *Ur na Galda* [not na nG., and hardly na gC.]

garma, see *gairm*.

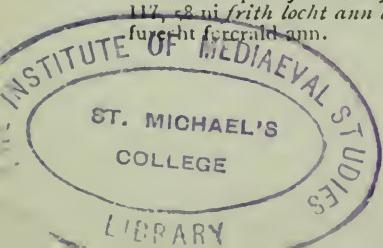
garmain, a weaver’s beam ; 124, 147 (acc.) 151 (nom.), fem. *i*-stem, for the gen. is *garmina*, LU 95 a 34, but it has been transformed into an *n*-stem, (Judges xvi. 14).

gebed, see *gab-*.

géllius service ; 103, 68 *beith i ng. meicc M.*, gl. *geilsine*.

- gein*, birth, child ; 105, 10 mór-*gein*; *gen.*, *gene*, 133, 7.
-geinne, under *oen-gene*.
gel-glan, white-pure, 131, 43, where F has the proper rhyme *glan-gel*.
genair, was born ; 97, 1. 103, 68. 132, 53 (ro'g.).
genais, an incomprehensible form, gl. *gnis* bonum, she *did* (good) 113, 22 ; probably an abstraction from (do'ri')*genai*, 119, 74, 82.
genmnaí, chastity ; 27, 19.
gente, gentiles ; 105, 4 *breo bates* —.
gentliucht, heathendom ; *gen.*, 135, 51 *dub-rechta gentliuchta*.
gér, sharp, acute; 132, 52 *ar gaibthib géraib*.
Germán, n. pr., Bp. of Auxerre, 98, 10. 99, 12.
gilla, youth ; 26, 12 David, in — *dána*.
gin, mouth ; *dat.*, 135, 65 Xt i *ngin* cech óen.
gith (?) 101, 39 *dofaith* *gith* *gáithe déni*, but the meaning is absolutely unknown ; Stokes presents the curious equation *gith* = Skr. *jati*, in Goid.; in *Tripl.*, after the tr., "he went the way of the rushing wind" i.e. the Holy Ghost, we come to the Corrigendum, "the of a rushing wind sent him", where the lacuna properly represents our knowledge. Zimmer has hit upon Colgan's *gidh* = 'licet', which cannot be right.
glan, pure ; 131, 43 *glan-gel* (F).
-glas, Dun Leth-g., 101, 44.
gle, bright, in a stop-gap phrase, 29, 37 *monar ng*.
glenn, glen ; *dat.* 115, 39 i *nGlinn-da-loch*, in Glendalough.
glinnim, I preserve, keep safely ; *pret.* 3 *sg.*, 120, 90 *ba nert Dé ro'd:glinnestar*, gl. *ro'chomet* in *n-asill*, kept the piece of meat undamaged (for a month).
gniad, servant ; 98, 7 gl. by three words of similar import, *fri gnithid*, *fogantaid*, *mogaid* ; [100, 30 fo *gnia* (?)].
gním, deed ; *pl. dat.*, 134, 20.
gnuis, face ; 126, 180 *dul i ñgnuis in spira*, 'into the presence of.'
go, false ; 102, 54.
goba, smith ; *pl. gen.*, 135, 54 *fri brichta ban 7 goband 7 druid*.
góeta, was pierced ; 122, 132 in *fer for'da'corsatar góeta ni frith coll and dó*, "the man whom they attacked, —, there was not found hurt on him" ; the gl. gives 'wounds' or 'was wounded', "for it was not on a real person they inflicted their woundings but on a pillar-stone" [not a real body]. It is in use as the ppp. of the denom. *gonaim*, I pierce, wound, cf. F.M. *ann.* 100 *guotta flaeth* F. f., 'the chief was wounded'; 927 *gaeta*, id. 645, *goeta do muin geil-eich*, '(O'Reilly) was pierced on the back of a white steed' ; here too the word is treated as the *pret. pass.* But even so, no sense can be extracted, for whether we accept the reading with one *l*, *coland* [as if *colainn*, body] or read *coll and* [= *hurt*] therein], or even *col and* [defilement therein] it cannot be brought out aright. The gl. evidently takes it to be, 'the man on whom they inflicted wounds, to him was found no (real) body', but *goeta* cannot mean 'wounds'. And no man was wounded at all. I

¹ This is pretty certainly what the writer meant, as it is exactly paralleled by the expression *infra*, 117, 58 *ni frith locht ann la'm chraibdig*; and cf. 125, 172 *nico n-airnecht and chucaí*: 125, 175, *ni* *furc'h fercaill ann*.



am inclined to think that Colgan's version *lanceis*, 'goitha' [gaithe], 'on whom they flung their spears', is what was intended.

Gólai, Goliah, 28, 30.

gort, field, 117, 59.

grád, grade [of Cherubim]; 133, 12.

grian, sun; 102, 58, 59, 110, 4; *gen.*, 118, 68 for deslem *gríne*; 134, 23 soillse *gréne*.

guallocht, 130, 15 perhaps ar cech *gual-locht*, coal-fault, black sin, but the gl. gives *locht goa*, 'sin of falsity', and F text has *goilliuct* (?). But indeed the whole stanza is quite inexplicable, and nobody knows the exact meaning of any one of the final words in its four lines.

guasacht, danger; 129, 6, 132, 48.

guasim (?) 129, 6 Dia do'm chobair . . . ar cech guasacht no'd *guasim*, 'Him I [or we] beseech', where it is probably only an adaptation by the scribe, of the word 'I beseech', (to rhyme with *úasum*): his acquaintance with the redupl. form *gi-gius*, *gi-gse*, perhaps also with *no'geiss* (*s-aor. subj.* = *ged-s-et*), and his knowledge of the present stem *guid-*, having possibly led him to adopt this form *-guasim*, though even so he did not get his rhyme accurate. The speculation of '*guasim*, I risk danger, as a derivative or as original of the noun *guasacht* is not happy, but it seems supported by the gl. *biim*.

gude } prayer, request; 29, 39 in *guidi-se* 102, 50.
guide }

guidiu, I beg, pray, request; *pres.* 1 *sg.*, 114, 33 Dia, *no'd guidiu* fri cech tress, where the gl. both give the *absolute* form *guidim*, [so that *no'd guasim* (supra) is perhaps merely commentatorial 1 *sg.*]; 1 *pl.*, 105, 11 *guidmit* do P.; *perf. 3 pl.* 99, 17 gadatar.

guin, wound, act of wounding; 132, 48, 135, 58.

i n-, prep. *in*, (very rarely of motion, *into*); often with *h-* initial, with no apparent reason 27, 19, 29, 40, 42, 97, 1, 99, 13, 14, 100, 27, 32, 116, 50, 124, 156, 125, 168, 126, 184, 133, 13, 134, 17, 20; —

prefixes *n-* to vowels, 99, 11, 101, 43, 112, 2, 121, 120, 133, 5, 12, 134, 45, 46, 135, 63; to *g*, 27, 19, 28, 28, 103, 68, 115, 39, 126, 180, 134, 20, 135, 66 [but is always written *inn* before poss. adj. *a* 114, 31, 117, 59, 120, 96, 122, 125, 128]; and to *d*, 98, 10, 100, 28, 120, 104; does not visibly affect *tenuis* or *f* [all of which however were no doubt affected, probably just as at present]; *c*, 103, 64, 120, 103, 125, 167, 168, 134, 45, 135, 64 [but *in* is written before *cech*, 101, 36, 135, 66, 67]; *p*, 134, 17; *t*, 29, 40, 100, 32, 118, 68, 124, 156, 125, 171, 134, 16; *f*, 29, 42, 97, 5, 99, 13, 14, 116, 50, 126, 184, 133, 14; or *s*, (97, 1, 100, 29.) 134, 46 (save in the unknown word *is'sius* 135, 64 where the other text has *ipsius*!); — assimilates its final nasal to initial liquida: *l*, 29, 43, 101, 33, 102, 45, 52, 135, 63 (?), but not in 100, 27; *m*, 123, 143, 144, 124, 156, 126, 192;

With the original sibilant of the def. art., it blends into *isin* 101, 38 (*into the great pit*), but with *dat.* of *rest*, it uses only the simplex with certain nouns, e.gr., 127, 209 ir-riched, 'in the Kingdom'; 118, 68 *i taig*, 'in the house', 'at home': 120, 103 *i carput*, 'in the chariot'; —

With pronom. element, 1 *sg.*, *innium*, 'in me', 135, 60; 3 *sg.*, m.n., *ann*, in him, it, 117, 58, 125, 172, 175; *sem.*, *indi* (in *eâ*) 30, 48; 1 *pl.*, *innunn*, in us, 110, 9, 159, 2; 3 *pl.*, *innib*, 'in them', 99, 11 (F *indib*); before poss. adj., *i'm*, 135, 61; *i't*, 102, 51; *inn-a* [see above]; —

- cpd. with *rel. pron. elem.*, *i n-*, 103, 68 *i ngenair*; 115, 48 *i cuala*; 123, 140 *ir-ro-cloth*.
- i, hi*, she (?) 125, 165 but v. note.
- iach*, gen. of *eó*, salmon, 123, 144.
- iall*, flock; *pl.*, 126, 182 *cath fri íalla ciara*, battle against black *flocks* (of devils), gl. *elta duba demoniorum*; cf. LU 63a20 *íall geise oc folúa-main uassa*; 68319 *dia tí íasc . . . dia tí iall*.
- iar*, prep. (dat.), after; 103, 63 — *sethaib*; 111, 21 — *sinit*; 115, 40 — *saith*.
- iar-suidiu*, after that, afterwards; 116, 53, 124, 158.
- iartaige*, descendants, posterity, successors; 100, 20 *meraid co de a iartaige*.
- iarum*, afterwards; 100, 31, 118, 67, 120, 101, 124, 156.
- iath-maige*, land-plains; 105, 10 gl. *ferand*, 'land.'
- ic*, 124, 148 see *oc*.
- '*id*', inf. pron. 3 sg., 98, 10 *con'id-farggaib*; 102, 47 *ar id'ralastar*, 124, 150; 120, 98 *con'id-rualaid*; 103, 64 *ar id'fetis*.
- iccaim*, I heal; pres. 3 sg., 101, 34 *iccaid luscu*.
- iccim*, see under *riccim*.
- icfed*, he would come, see *ticcim*.
- idlacht*, idol-worship; gen., 135, 53 *fri himcellacht n-idlachta*.
- '*idn'* [see also under *co n-*], infix pron. (?), 115, 40 *con'idn'arlaid*; 122, 128 *con' idn'imbert*.
- Iesu*, Joshua, 26, 12; Jesus 27, 17.
- iffern*, hell; 131, 39 (nn) (nd F). 159, 10.
- Ignati*, L., 27, 18.
- il-*, for *i n-* prep., before initial *l*, cf. *il-laithiu*, *-lethu (-lius?)*, *lobra*.
- il*, numerous; pl., 97, 6 *batar ile*.
- il-ainglech*, many-angel possessing; 26, 10 *co rig n-il-a*.
- ilar*, plurality; 135, 59 — *fochraice*.
- im-*, for prep. *i n*, before initial *m*.
- im*, butter; 116, 50 *la cet-im*.
- im*, prep. around, about; 113, 27 *im Xt* (?); 115, 42 *im šeirc Dé*, 'in the matter of loving God'; —with pronom. element: 1 sg. *immum*, 130, 19; 2 sg., *immut* 102, 52; 3 sg., m. *imme* 30, 47, 101, 36 (*immi*), 100, 31 (*imbi*); fem., *impe*, 30, 49, 119, 76.
- '*imbert* (?), 122, 128 *con'idn'imbert inn-a laim*, which St. translates, 'so that it [the bird] played in her hand,' but as this tr. takes no heed of the pron. inf. '*idn'*, it might be better to tr., 'she stroked it with her hand, played with it, soothed it', the *manu tangens* of Cogitosus.
- imcellacht* (?), 135, 53 *fri hi. n-idlachta*, denoting some sort of *evil practice* or idol-worship, but there is nothing to show of what kind.
- imdegail*, act of protecting; 27, 20, 126, 198, 134, 38, 135, 56.
- im-malle*, together, conjointly; 127, 208, cf. 103, 66 *malle*.
- imm-um*, *-unn*, *-ut*, see *im*.
- impe*, see *im*.
- imradim*, I reflect upon; subj. pres. 3 sg., 135, 65 *cech duine immi'mro-rda*, who may think on me, *-rò'r(a)da*, cf. LU 109 a 46 *im'ro'rdaim-se*

(de) ; 132, 27 ní *imrordiusa* ; for the infix pron., cf. Ml. 44 c 25 *imi'm-thimm'erchelsat*, 'circumdederunt me', *imi'dforling* &c.

imthecht, journey, going round, in pl. of a person's ways, *ongoings*, conduct ; 114, 31 ba menn inn-a himthechtaib, obviously used as a stop-gap line both here and 122, 125, in neither of which has it the slightest logical justification that would not have applied equally to any stanza in the piece.

imthigim, I go round ; subj. [s-aor.] 3 pl., 26, 8 *immuntisat*, 'may they surround us' [F *immo'n'tesat*] ; 99, 17 ar a n-imthised lethu, that he should go round Italy, as F suggests, ar a *n-imthiged Etaili*.

imthús, act of preceding (as guide) ; 134, 34 ciall Dé do'mm — ; cf. the gl. on *rempe* 125, 166.

in, def. art.

mas. sg. nom., *in* : does not affect the initial consonant following ; but prefixes *t-* to initial vowel 101, 39.

fem. sg. nom., *in* : aspirates the initial *tenuis* following, 110, 11, 126, 193 ; is written *ind* before initial *liquida* 111, 20 (r). 112, 4 (n). 115, 44 (n). 119, 82 (n). 124, 150. or deleted f, 100, 22. 110, 13.

the *ntr.* form *an*, is perhaps found in 121, 114 *an os*, and 125, 169 *an ol.*

acc. (m. f.), *in* : 101, 42 (*fír-deacht*). 103, 65, 119, 77. 121, 112 before vowel, *in n-* : 122, 127. 126, 186 (but not in 29, 33 T).

gen. mas., *in* (aspirating initial *tenuis*) ; 102, 52. 103, 62. 113, 16. before *liquida*, *ind* : 29, 41 (rig). 120, 104 (loig). 123, 142 (niad). 124, 148, 152 (loig).

fem., *inna* : 100, 22 (*flatha*). 101, 42 (*trínóite*).

pl. nom. mas., *in* : 121, 105 *in daim* ; 122, 124 *in t̄sluaig*.

gen., *inna* : 102, 59 but *na* in next line ; 117, 64. 120, 99 (*inna loeg*, 100 *inna mbo*).

inbaid, time, occasion ; 110, 15 *cech* —, 'always.'

incerto, L. 27, 23.

ind, def. art. before *liquida* fem. n. sg. and mas. gen. sg.

indarbu, expulsion : 100, 23 *sab* — cloeni.

indi, in eâ, see *i n-*.

indiu, to-day ; 133, 1, 6, 11. 134, 21, 31. 135, 56, 69.

ing, difficulty, dangerous pass ; 27, 18.

ingen, maiden ; 119, 85 *ingen amlabar* ; pl. gen., 134, 19 *noem-i*.

inmain, dear, loved ; 110, 13 *ind* [f]ír-óg — .

inn-a, in her (his, &c.)

inna, def. art. gen. sg. fem., and pl. gen.

innib, in them

innium, in me } see *i n-*.

innunn, in us

innocht, to-night ; 26, 2.

innsib, pl. dat. of *inis*, island ; 99, 11.

intech, way (?) ; sheath, scabbard (?) ; 134, 39.

intleda, snares [Ml. 30a3] ; 134, 42 ar intledaib demna, cf. F.M. ann 926, *inntladad collna*.

lob, n. pr., 26, 13.

Ionas, n. pr., 29, 37.

Joseph, n. pr., 26, 9. 27, 17.

ires, faith ; sg. dat., 112, 6 hiris ; pl. dat., 134, 18 i nhiresaib fuismedach.

irnechta (?), 134, 44 ar irnechtaib aicnid, evidently means, judging from the context, (*snares, enticements and (solicitations) of devil, vice and nature respectively*).

hiruphin, Cherubim, 133, 12.

is, copula, beginning clause and folld. immediately by the predicate ; 101, 44 is cell mor D. ; introducing the psychological subject, cf. *c'est* (X que &c.), 97, 1. 99, 12. 100, 24. 129, 2 is ed ; 26, 4 iss ed, 102, 58 ; 101, 43 is cian do reracht Emain ; 103, 63 is iar sethaib ro·scarad ; 103, 66 is malle connucabsat ; 119, 73 is da'm sous matchous.

is, for *ocus*, and, in the poem of Mael-Isu, 159, 6.

is-(*sius*), see under *i n-*.

Isac, Isaac, 26, 7.

ised, *issam*, 29, 42, see under *riccim*.

isel, low ; 101, 38 isin mor-chute n-isel ; 121, 111 *leith-isel*, q.v.

isin, see under *i n-*.

íssum, below me ; 129, 7. 135, 62.

Isu, Jesus ; 103, 66. 110, 12. 159, 11.

i-t, in thy, under *i n-*.

itge, prayer, pl., 26, 5. 105, 15. 114, 32 ; 126, 177, 183.

itir, between ; *itir X no Y*, whether X or Y ; 26, 3².

itubrad, was called ; 97, 3 (F hitubrad) S. a ainm, gl. *ro·raided*, 'was called, said', but it is not easy to assign the exact analysis : the simplest way seems to read *atubrad*, pass. pret. of *ad-do-beir-*, cf. Mod. Ir., Matth. ii. 23 an nídh a dúbhradh rig na fáigibh.

la, prep. (reg. acc.), with ; prefixes *h* to vowels, cf. *haingliu* 29, 43 and 126 185 (105, 15 in F. not T) ; 26, 14 la maccu ; 29, 43 la haingliu ; 98 10. 99, 12. 101, 34 (truscu), 37. 102, 57, 59. 105, 7, 15. 110, 16 (la'm noeb). 111, 18. 116, 50. 117, 58 (la'm chraibdig). 123, 139 (la Brigte). 126, 185.

with art. def., *lasin* 120, 91. 124, 157.

with pronom. element, 1 sg., *lem*, 'with me', 105, 15 ; but also *lim* 130, 17 and 135, 59 ; 2 sg., *let*, 'with thee', 132, 46 ; 3 pl., *leó*, with them, 'in their opinion', 121, 106 ; (perhaps *lethu* 99, 17) :

before poss. adj., *li*, *li-ar* 'with our', 30, 45, *with his*, her, &c., *li-a*, 121, 116. 124, 152 and perhaps 120, 103 *lia* clam, unless *lia* is simply an error for *la*.

labrad, act of speaking ; 127, 201.

labrathar, he may speak ; deponent (subj. pres.-perf.) 3 sg., 135, 66 cech oen ro·dom'labrathar.

laid, ale ; 119, 76 ba derg-*laid*, gl. *lind* and *flaith*, id.

Laigne, Leinster ; dat. pl. 110, 16 do *Laignib*.

laim, I fling, throw, put ; pret. 3 sg., 30, 52 ro·la cáin forsna clanna.

laith, 100, 19 probably (sith) -*flaith*, and 110, 3 (bith)-*flaith*, q.v.

laithe, day ; 102, 56 sith-*laithe*, but *laithe* 117, 57. 118, 65 ; gen., 102, 46 medon *laithe* ; dat., 102, 52 il-*laithiu* in messa, 'in the day of the judgement.'

lám, hand ; 134, 38 ; acc. *láim*, 121, 112 dat. *láim* 122, 128.

- lán*, full ; 120, 91 full (month), mí —.
- lassaim*, I burn, blaze ; *pret.* 3 *sg.*, 102, 48 *lassais* in muine, 102, 48.
- lasin*, see *la*.
- lathe*, see *laithe*.
- leass*, benefit, only in phr. *ránic a less*, ‘he needed it’ ; 125, 174 where the spelling *leass* (for *less*) is only owing to the rhyme *ass*.
- legaim*, I read ; *pret.* 3 *sg.*, 99, 12 *legais* canoin la G.
- leicc*, stone ; *acc.*, 98, 8 *forsind leicc* ; *dat.*, 100, 31 for *leicc luim*.
- leicim*, I let, allow ; give up ; *pret.* 3 *sg.*, 28, 32 *nat leicc*, ‘who did not leave, hand over his prophets &c.’ ; 100, 32 *ni leicc a chorp hi timmi*.
- leir*, industrious ; 100, 23.
- leith*, see *leth*.
- leith-ísel*, (one-)side-down (and the other side up) ; 121, 111 *ni bu l.-i.* in *mám*, ‘the yoke was not thrown out of equipoise.’
- lem*, see *la*.
- lenamain*, act of cleaving, adhering to, following, attachment (?) ; 116, 52 *ni's-digaib al-l-*, gl., in l. *tucsat oigid furri*, ‘the attachment that guests put upon her.’
- leó*, see *la*.
- leonusum*, L., 28, 32.
- les*, light, (gl. candles) ; 102, 55.
- let*, see *la*.
- leth*, side ; 26, 6 *secip l.*, ‘whithersoever’ ; *dat.*, 126, 179 *inn-a leith*.
- leth-cholba*, (side =) one pillar, one of a pair, 111, 17.
- Leth-glasse*, n. pr. Dún L. -gl.
- Letha*, Brittany ; 98, 10 where the gl. say i. *Italia* (*Latium quae Italia &c.*), but also *lethaig* i. in *latitudine*, in australi parte Gallorum iuxta mare Tyrrhenum. So F^{mg} says ‘in the S. of Italy, sed uerius that it is among the *Gauls*.’ In 125, 164 *Letha* is gl. *Rome*. Besides this, we have *lethu* (which seems to mean *apud eos*) gl. by *Italy* or *latitudine* 99, 17, and so in 101, 33 gl. *in Italy* or in *latitudine saeculi* ; but immediately below 101, 35 where it cannot mean *in Italy*, and no gloss is given.
- lethu*, breadth (?) ; 29, 43 *robbem cen es hil-lethu*, gl. *hi farsinge*, and so it is to be rendered in 101, 35, ‘widely’ ; probably also in 101, 33.
- li-a*, see *la*.
- lia*, flood ; 100, 29 *ni's-gaibed tart na lia*, ‘neither drought nor flood took it.’ The word *lia* is not uncommon in this sense of *flood*, cf. F.M. *ann.* 866, 918 ; it is simply a description of the *sons* referred to.
- liberare*, L., 28, 26.
- ligda*, beautiful (robes) ; 111, 19 in *tlacht uas lig(d)aib*, gl. *socraidib*, ‘above every beautiful garment.’
- lim*, see *la*.
- limpa*, L., 28, 28.
- linaib*, in phr. *dib-linaib*, ‘on two parts’, ‘both’, 127, 212.
- lind*, pool ; 122, 130 *al-lind chro*, ‘in a pool of blood’ ; 131, 29 *eic-lind*, ‘death-pool’ ; *pl. dat.*, 100, 27 *hi linnib*, gl. i *n-uiscib*.
- line*, line, ‘linea’ ; *pl.*, 99, 12 *is ed adfiadat líni*, gl. *sgribenna*, ‘writings’

- littri*, letters ; 102, 58 iss ed adfeit *littri* dun, gl. ‘the story of the Book of Joshua.’
- lius* (?), 135, 63.
- lobra*, disease, weakness of ill-health ; 102, 45 dia mbai il-/, gl. in *īgalur*.
- lobran*, weakling ; apparently *pl. gen.*, 126, 179 inn-a lobran leith, i.e. i leith a lobran (?), but the gl. gives a different explanation, ‘may the weaklings and the wretched be on our side, praying for us.’
- lobur*, weak person ; *pl. acc.*, 113, 18 cáin fri *lobru* truagu.
- loch*, lake ; *du. gen.*, 115, 39 Glenn da loch [locha gl.] Glendalough.
- locharnach*, lit by lamps, resplendent ; (*ntr.*) *gen.*, 28, 31 flaithem nime *locharnaig*, gl. *solusta*.
- lóche* (?), lightning ; *gen.*, 134, 26 déne *lóchet*, gl. ‘flaming’.
- locht*, fault ; 117, 58 ni frith — ann.
- löeg*, calf ; 120, 103 ; *gen.*, *lóig*, 120, 104, 124, 148, 152 ; *pl. gen.*, 120, 99 forglu inna *löeg*.
- Loegaire*, n. pr. (King) Leary ; 100, 21.
- loiscim*, I burn, set fire to ; *pret. 3 sg.*, 124, 147 loiscis in garmain nue.
- lom*, bare, naked ; *fem. sg. dat.*, 100, 31 for leicc *luim*.
- lorg*, track ; 129, 3 Dia fri'm lorg, God on my track, gl., dar m'ese, behind me.
- loscud*, act of burning ; 135, 57 ar *l.*
- Loth*, n. pr. Lot ; 28, 25.
- lotar*, see *luid*.
- luadim*, I drive, impel (?) ; *pret. 3 sg.*, 115, 38 *luades* gáeth, gl., *ro·luadestar* in gaeth snecht tre sin, ‘the wind drove snow by a storm’ ; see under *suacru*.
- luamnech*, fluttering (bird) ; 122, 127 in n-en *l.*
- luath*, swift ; 131, 32 ar uscib *luathaib*.
- luathe*, swiftness ; 134, 27 *l.* gáethe.
- luathim*, I (set a going ==) utter, sing (praises) ; *fut. 1 sg.*, 131, 33 *luathfē* molthu meicc M., gl. *imluadset* ; same verb as *luadim*, supra.
- lucht*, portion ; 116, 53 lucht saille, ‘bit of bacon.’
- lucht*, people, folk (of the kitchen) ; 120, 94 mír do·luchestar di'nd *lucht*, where F gl. has, ‘the meat was in the cauldron, but it was not boiled, so he asked of the folk . . .’ ro·chuinnig se for *lucht*, a gl. that can only mean, ‘begged of the (kitchen-)folk.’ The text might mean, ‘asked a piece of the *lump* of bacon’, ‘*lucht* saille’, but it should be noted that Cogitosus cap. xv. has, ad eos qui carnes coxerant, ut ab illis aliquid pauperi deferret, festinavit ; and again, famulus qui carnes coxerat, so that the F gl. is probably correct.
- luchtlach*, crew ; 27, 22 anacht Noe a—, but the gl. seems to analyse *lucht* *locha* lake-folk, or *lucht* dub, black folk (?).
- Lugaid*, n. pr. ; *gen.*, 123, 135 prainn *Lugdach*, one of the three mighty men and great eaters, of Leinster.
- luid* (he, it, &c.), went ; 119, 87 ni *luid* al-laim ass al-laim ; *pl.*, 101, 37 *lotar* huili la cisal ; but with prefix *do* ; cf. 102, 46 *do·luid* ; 103, 61 *dollotar*, where the meaning is more definite, went towards a goal.
- luim*, see *lom*.
- lúrech*, ‘lorica’ ; 102, 51 *l.* díten do cách ; 131, 36 *l.* arbaig mo thenga (?).
- luscu* [*losc*], lame, (? blind) ; *pl. acc.*, 101, 34 íccaid *luscu*, gl. *bacuchu*.

m', infix pron. 'me', also written '*mm'*; 101, 44. 130, 16, 20, 23, 24. 131, 25. 132, 46. 135, 58, 64, 66. 130, 21. 131, 31. 132, 52.

ma, if; 115, 47 *ma dorontai* ar dune, 'if they have been done for anybody (else)', but F has *ar ni* dernta. Stokes in *Goid.* read *nia dorontai*, translating 'hath not been wrought', where *nia* is not intelligible, but the F *ar ni* dernta seems to involve a negative.

macc, son; 26, 7, 12. 97, 4. 102, 57. 112, 12. 114, 29. 118, 69. 121, 112. 123, 139. 125, 166. 130, 12. 131, 26. 132, 53; gen., *meicc* 26, 5 (meic). 97, 4. 103, 66, 68; *maicc*, 112, 4; pl., nom., *meicc*, 101, 37²; acc., *maccu*, 26, 14. 28, 29.

[Whether it should be spelt with *cc*, and whether the inflected vowel should be *ai* or *ei*, cannot be defined from our texts, where the word is almost invariably contracted *m̄c*, but *mac* occurs 130, 12, and *macc* 26, 7, 12; as to the gen., *muicc* is certainly wrong, because the *m* of the gen. has the soft timbre, (cf. the soft-timbre *voc. a-vik'*, with the hard timbre *nom.*, *mo woq*). Broccan puts it *maicc* for his rhyme, 112, 4.]

maccan, child; pl. (?), 29, 40 *maccan* *flatha Dē*, gl. *angels*.

mache, Ard-macha, Armagh, 101, 43; written *Mache* by itself, 102, 45. 49 to rhyme with (the long vowel in) *láithe*.

macraud, young folk, children; gen., 99, 16 (the voice of) *macraude*.

mad-bocht, well (was it) reaped; 117, 57 gl. (TF) *maith ro-boinged*, where the gl. gives some lines to exemplify the use here, but the gl. is unfortunately illegible; cf. FM. *ann. 869 mad-gab* *nasad*, 'well he celebrated the festival of P.'; cf. also the repetition, *ann. 825 ni māruccsam, ni ma lodmar ni marrgabsam*. It appears to be used impersonally, and perhaps the form had been crystallised into a sort of noun, 'a good harvest'.

-mada, vain (?); only in the phr., 126, 192 *m'anim ni dig im-mada* [rhyming with *dara*], 'may my soul not go to destruction', cf. the later *a-muga*.

It is only found here, in the appendage to Broccan.

maforta, Low L. *maförtis*; gen., 120, 95 gl. from the word 'maförtis' i.e. copchaille.

mag, plain; n. pr. *Mag Fea* 121, 118; dat., 113, 19 for *maig*; 124, 146 im-

Maig Coil; gen., 113, 22 for *medon maige*; pl., 105, 10 *iath-maige* (?

main-bad, were it not (that), had it not been (that), unless: 117, 63 *main-bad fo-ro'raid*, unless he had aided; cpd. conj. elaborated out of *ma'ni'bad*, 'si non fuisset', and gl. simply by *mani*, 'nisi'.

máir, see *mór*.

Maire, Mary; 27, 17. 126, 195. 127, 211; gen., 26, 1. 103, 66, 68. 113, 24. 130, 12. 131, 33; voc., 132, 46 a M.

maisse, 'good food and clothing', says the gl., 97, 5 *maisse dóine*, 'men's food'.

maith, good; 110, 1. 120, 98; subst., 103, 67. 119, 74.

malle, together; 103, 66.

mám, yoke (for horses); 121, 111.

manu, L., 28, 30.

mara, see *muir*.

maraim, I remain; pres. 3 pl., 98, 8 *marait a es*; the meaning is clear, 'its trace remains, is still visible', but the verb is plural; fut. 3 sg., 100, 20 *meruid a iartaige*.

marb, dead ; *pl.*, 101, 34 *mairb*.

martir, martyr ; 27, 19.

matain, (*acc.*, *adv.*) at morn, on the (next) morning ; 121, 108 ; 124, 151 (*matan*).

máthair, mother ; 110, 12, 112, 7, 122, 126, 124, 152 (*acc.*).

mathim, act of forgiving, cancelling (debt), remitting, abatement ; 113, 14
ernais cen neim cen *mathim*, which seems to have been intended for,
'she paid (for things) without quarrelling (with the price) or haggling
to beat it down'.

'*mebaid*', it broke [intrans.] ; 124, 156 *com-mebaid* hi trí, (she dashed it against
her palm) 'so that it broke into three parts' ; redup. perf. of *maidim*,
memaid written *mebaid*.

meda, gen. of *mid*, mead ; 125, 169 ol *meda*.

medón, midst, (of time (mid-day), *im-m.* ; midst of plain &c. for *m.*) ; 102, 46.
113, 22, 118, 66, 123, 144.

medras (?) which perturbs (the mind), 131, 26 sech macc Dé *medras* bodras,
gl. *medar-fis*, and *medras in fiss* ; perhaps with *erchor* of previous line,
'may there not befall me a difficult onslaught which maddens and per-
turbs past the Son of God.' Thus *meadrad* is used of the *perturba-
tion* or *insanity* caused by jealousy, MR. 294, 10, 23 ; in *pass.* *pret.*,
'was confused with horror and dismay,' MR. 178, 10 ; cf. LL 3 a 2,
dia mboi in murdúchand oc a *medrad*, 'when the siren was *perturbing*
them'. I do not understand Stokes' tr., 'apart from God's Son, who
gladdens, who vexes'.

meid, (*acc. dat.* of *med*), scales ; 124, 157 *focress im-meid*.

Melchisedech, n. pr. 27, 23.

'*ménair*', dep. perf. 3 sg. of *muiniur*, I think ; 103, 67 ba móir do maith
ro'menair, 'he contemplated (doing) a great deal of good', or 'he
deemed it a great blessing,' the gl. F ro'midair do denaim.

menicc, often ; 99, 14.

menn, clear ; 114, 31 [a line that is repeated (!) in the same poem 122, 125].

meraid, see *maraim*.

mess, judgement ; *gen.*, 102, 52 il-laithiu in messa.

meth, fat ; 121, 117 *mucc* — .

mi, month ; 120, 91.

mi-dúthracaír, in Θ, 134, 45, but in T we have the extraordinary form, *mi-dú-*
s-thrastar dam, where the infix pron. 's' is perhaps merely a slip.
The noun *dú-thracht*, 'will, wish', is common enough, / *trac*, *trag*,
though one does not see why the initial consonant is *d*, instead of *t* :
but the forms of the verb are common enough, *du'd'futharcaír*,
'he wished it'; *du'futharctar*, 'they wished' ; huare *du'n'futherset*,
'because they wished', (Ml. 52, l. 9 ; 49 a 17, 54 a 28). The Θ form is
perf. 3 sg., and the T form is (fut.) subj. 3 sg., 'who may wish *it* evil
to me', qui *mihi male uoluerit*.

mi-duthracht, ill-will, act of malevolence ; *pl. dat.*, 105, 13 (do'n' esmartt) do
mi-duthrachtaib demna.

míl, beast, animal ; *míl móir*, 'the whale' ; *gen.*, 29, 37 a brú *míl moir*.

miliid, soldier ; 131, 43 ep scop Sanctan *miliid* aingel, cf. the entry F M.
ann. 733, ep scop Cl. . . . *miliid* diongmala do Xt.

Milcon, 93, 7, *gen. of n. pr.*, *Miliuc*, but T has separately *mil* (which it gl.
miliid), and *con* the conjunction to word follg., whereas F cate-

gorically says of its text *Milcon*, "genetiuus est hic", and explains *Michul* son of O'Buain, King of North Dal-araide. I have seen no other mention of *Michul macc Ui Buain*. If *Milcon* be read, it seems gen. of *mil-cu*, 'greyhound', but it is to be noted that the Book of Armagh gives *Miliucc* as the name of the person.

millim, I damage ; pret. dep. 3 sg., 120, 92 in cu, nocon *millestar*.

minna, pl. of *minn*, gl. 'arms', 122, 130.

mír, bit, piece, morsel (of flesh); 120, 94.

mo, poss. adj., my ; 112, 7. 126, 196. 130, 18. 131, 36, 38, 44 ; m' anim, 126, 192.

mó, greater, compar. to *mór*; only in Broccan, 114, 35 (*mó turim*) ; otherwise only in the stereotyped phrase *ba mó (amru) arailiu*, 119, 79. 120, 93. 124, 149, 160.

Mocabā, Macchabee ; 26, 14.

mod, manner, mode ; in phr. *nach mod*, 'in whatever manner', 114, 34.

Moisi, Moses ; 26, 11.

molad, act of praising ; 100, 26. 127, 201 ; pl. acc., 131, 33 *luathfe molthu maicc Maire*.

monar, only in the cheville, m. ingle, 'bright deed', 29, 37.

mór, great ; 101, 44 *cell mó* ; (as sbstr. ntr., 103, 67 m. do maith, *multum boni* ; 112, 5 *mor n-eagnaig*) ; gen., 29, 37 *brú míl moir* ; 122, 126 *mathair ríg máir* ; voc., 98, 9 *Dé mair*.

mór-chute, vast pit (of hell), 101, 38.

mór-ferta, great miracles, 101, 33.

mór-gein, great offspring, 105, 10.

mór-macc, great son, 130, 12.

mór-rí, great king, 130, 13.

mór-saeth, great labour, 101, 35 [FM. 734].

mortlaid, 'mortality', plague ; 130, 24, gl. common disease, or sudden, or unknown ; the ety. gl. p. 186, (d) says it is a hybrid word, compounded of Latin *mors* and Gaelic *luath*, 'swift' (!) ; cf. FM. ann. 548. 666.

mos, soon, early, 'mox' ; 102, 50 *mos-rega*, gl. im-mucha, 'in early time, shortly' ; but the reading in F at 54, viz. *mo'snicfed*, as also the T *mo'nificed*, might suggest that *mo-* is the word, and that 's' is the infix pronoun.

mucc, pig ; 121, 117 ; pl. acc., 121, 16 *mucca*.

Mug-ard, 121, 17 seems to be gl. *mucc ard* or *mucc meth*, which is only repetition of the text ; 'big pig' (?).

muine, bush, brake ; 102, 48 (of a burning bush).

muir, sea ; 123, 143; gen., *mara* 99, 11. 134, 28; pl. dat., domnu *murib* 114, 35.

multu, pl. acc. of *molt*, wether, sheep, 118, 71.

murib, see *muir*.

'n, infix pron., 'us' ; 26, 1 do'n-fe (29, 38. 110, 3) ; 1 ro'n-feladar ; 6 ro'n-soerat, 10. 27, 24. 26, 8 nacha'n'tairle ; 13 ro'n-snada ; 14 ro'n'anset ; 27, 17 do'n-ringrat ; 18 do'n'forslaice ; 28, 30 ro'n'rain ; 29, 35 ro'n-tolomar ; 30, 53 nacha'n'bera ; 54³ ro'n'broena, 'soera, 'sena ; 105, 12 do'n'esmart ; 110, 5 ro'n'soera ; 111, 23, 24 ro'n'broena, 'soera ; 126, 181 do'n'fair ; 183 ro'n'shadat ; 130, 9 do'n'foscai ; 159, 11, 12 ro'n-soera, 'nóeba. Its use is not very clear in the follg. :—26, 11 ro'n-

snaid ; 28, 27 ruri ro·n·snada 102, 51 do·r·roega ; 113, 20 ro·n·snade (?) ; 102, 54 mo·n·icfed [mosn· F, perhaps do·sn·icfed].

n, the so-called ‘transported n’, really a nasal belonging to the final syllable preceding :—

after *a*, ‘their’, 26, 10 ;

after *ar*, our, 27, 20, 30, 45, 159, 6 ;

after *acc. sg.* (or *ntr. sbst.*), 26, 10². 30, 45. 101, 38. 103, 65, 67. 122, 121, 127. 126, 186. 129, 1². 135, 48², 52 ; 29, 37. 105, 3. 112, 5. 123, 138 ; (*dat.!*) 133, 9 ; after *cech*, 29, 34. 100, 30. 131, 27, 29. 134, 44.

after *dochum*, 99, 13. 103, 66.

after prepp. *i*, *co*, *ria* : *hi (n)*, 27, 20. 28, 29, 36, 43. 98, 10. 99, 11. 100, 28. 101, 43. 102, 57. 103, 68. 105, 12. 112, 2, 6. 115, 39. 120, 104. 121, 120. 126, 180. 133, 13. 134, 15, 18, 19, 45, 46. 135, 65 ; and involving *relat.* (= *in quo*) 102, 48. 103, 68 : [assimilated to *l*, *m*, *r*, (mb)] ; —after *co (n)*, 27, 16. 30, 46, 49, 51. 110, 11, 14. 131, 30. 133, 7, 8. 159, 10 ; *nicon*, 100, 27. 125, 172 ; *co* (conj.) 113, 27. 121, 120. 124, 156 ; —after *ria*, 126, 185.

after *gen. pl.*, of *art.*, 30, 53. 117, 64. 120, 100 ; of *s*, 97, 2 ; —

as *relat.*, *a n*, ‘id quod’, 115, 45. 119, 74, 83. 123, 133. 125, 161 ; governed by prep., *di-a n-*, 102, 45 ; *ar a n-* 99, 17 ; —*co n-*, see above.

na, pl. def. art., 26, 13. 100, 25. 135, 47.

na, *τῆς*, 28, 27. 29, 40 ; *τῶν* 30, 53. 102, 60.

ná, nor ; 100, 29. 130, 23, 24.

na, depend. neg., 102, 55. (*cum rel.*) 123, 137.

nach, whatever ; 114, 34 *nach mod* ; any person whatever, 115, 48 *cluas nach bí*.

nach, depend. neg. (*cum cop.*) 130, 10 *do' nach airchend bas*.

nacha, in order that not ; 26, 8 *nacha'n'tairle adamma* ; 30, 53 *nacha'n'bera*.

nad, negat. rel., 28, 32 *nat leic*, ‘(he) who did not leave, &c.’ ; 123, 141 in set, *nad chlethi*, ‘which was not to be hidden’ ; 124, 153 in set, *nath* [*nad F*] *combaig*, ‘which he did not break’ ;—depend. causal conj. neg., 131, 39 *ar nad ris ifferrnn*, ‘in order that I may not reach hell’ ;—but as *nad* is folld. by a verb, the construction in 130, 22, o Crist *nad cettu celar*, is inexplicable, unless *nad* is to be taken as the negative (*relat.*) of the copula.

naithir, serpent ; 112, 11.

nat, *nath*, see *nad*.

nath, verse ; poetry (?) ; 126, 187 *taithmet Fiadat ferr cech nath*, gl. *filidecht* and *dana* ; it is the technical designation of a certain kind of metre or poem composed by the higher classes of poets, the *anrud* and the *ollam*, whose works are here depreciated in comparison with inferior poetry that celebrates God’s praise.

nech, any one, quivis ; 121, 106.

neim, poison ; *acc. dat.*, 113, 14. 119, 78. 135, 57 ; *pl.*, 26, 13 *sech na nemi* ; it is not plain why *Job* should be implored to protect against poisons, but see the curious charm against poison, SM. I. 2, 19 *iubu*, &c.

nem, heaven ; *dat.*, *nim* 100, 28 for *nim*, ‘in heaven’, actually written for *nem* 131, 45, because the poet wanted to rhyme with *gel* (!) ; *gen.*, *nime*, 26, 4. 28, 31. 29, 42. 102, 50. 105, 8. 126, 184. 130, 11. 132, 47. 134, 22 ; and in the curious form 112, 8 *nime flatha* (!) ; *pl. dat.*, 131, 37 *oc digde Dé de nimib*.

Nemthur, n. pr., birth-place of St. Patrick ; 97, 1.

nert, strength ; 120, 90, 123, 136, 130, 11, 135, 49 ; *pl.*, 135, 48 na huile *nert-so* [neurta-sa Θ].

dat. *niurt*, 133, 2 (?), 7, 8, 9 [folld. by the transported *n-* as if *acc.* (!)], 10, 12, 134, 22, 32, 135, 70.

ni, simple direct negative, always (save in the one single instance of *neg. cop.*, where it is folld. by *mor n-*, 112, 5) immediately folld. by the verb negated : [aspirates *ch* twice, 100, 21, and 115, 43, but *c* occurs five times 101, 42, 112, 5, 113, 16, 115, 43, 120, 93 ; but has no effect on other follg. letter] ; 98, 8, 100, 21, 26, 32, 101, 42, 112, 1, 113, 16, 115, 43², 117, 58, 119, 81², 87, 120, 95, 122, 132, 123, 134, 136, 124, 159, 125, 162, 175, 126, 188, 195 ; often *ni bu* (pu) X, 112, 10, 11, 113, 13, 115, 41, 42, 116, 56, 121, 111, 125, 170 ; but also written *nir'bu* with perfective 'r' ; 102, 54, 112, 9, 113, 15, 17, 21, 117, 62. [In no other case does *ni* ever appear in connexion with the perfective *ro*, which is quite sufficient to dispose of St's emendation of 112, 10 *níruchair* for the text *ni bu cair* T, *ni pu char* F ; whatever the original may have been, 'ni rúrchair' is quite impossible here]. It is twice followed by the infix pron. 's', 116, 51 *ni's'gaib*, 52 *ni's'digaib*, with very little import. In three cases, the extended form *ni con-* is found, 100, 27 *ni co ngebed* ; 125, 172 *ni co n-airnecht* ; 176 *ni con tesbad*.

nia, champion ; *gen.*, 123, 142 *ind niad* (dissyll.).

nicon, cpd. form of negat., see *ni*.

no, or ; 26, 3².

no', prefix of incomplete action, 100, 25 *no's'canad* ; 127, 210 *no'* [*no's'* F] 'chosnagur, in the later appendix to the poem.

Noe, n. pr., Noah ; 26, 7, 27, 22.

nóeb, saint, holy ; 27, 19, 30, 54, 99, 17, 130, 11, 159, 1, 3, 5 ; *gen.*, 126, 180 in spira *nóeb* (!) ; the line is otherwise wrong, as having a syllable too many, but even the rhyme *fóir* demands *nóib* ; *pl. gen.*, 102, 60 *na nóeb* ; *dat.*, 30, 47, 51 *con-nóebaib* ;—*fem. sg. nom.*, 115, 44 *ind nób*, 124, 150 ; 112, 4 *ind nób* (!) ; *fem. sg. acc.*, 110, 16 *la'm nób* (!).

nóeb-duil, holy creature, 119, 82.

nóeb-itge, holy prayer, 126, 183.

nóeb-Patraic, 105, 1.

nóeb-toguirm, holy invocation, 129, 5.

nóem-ingēn, τῶν holy virgins, 134, 19.

nóebaim, I sanctify ; *subj. pres. 3 sg.*, 131, 45 *ro'nóeba m'anmain* ; 159, 11 *ro'nóeba*.

nónbur, nine persons ; 122, 129.

nos, L. 28, 26.

nostris, L. 27, 21.

nostro, L. 29, 35.

nua, new ; 100, 19 ; 124, 147 in *garmanue* (F *nui*).

Nuin, Joshua, son of *Nun* ; 102, 57.

o, prep., from.

99, 18 (convert) ; 130, 22 (come) ;—with *pron. element, fem. sg., uade*, 118, 71 (took away) ; 1 *pl.*, 27, 20 *rop saiget huan*, 'an arrow (sent) from us, (shot) by us.' 3 *pl.*, 103, 62 *cach iúdib*, 'each of them.'

(*h*)*oa*, grandson, 97, 4 Patrick's father was priest MacCalpurn, grandson of deacon Odissi.

- oc*, prep. = *ic*, ‘apud’; 131, 37 *oc* digde Dé ; with *pron. element*; 124, 148
ic fune ind loig ; *occa*, ‘with him,’ 29, 36, 102, 55 (*occai*) ; *ocunn*,
‘with us’, 159, 2.
- ocus*, and ; written in full, 26, 9. 127, 207 ; in contraction *ocus* 135, 49, 159,
2 ; or simply with the contraction 7, 134, 46, 47.
- ocus*, nearness, proximity ; 134, 45 i n-*ocus*, ‘a'near.’
- Odissi*, n. pr. of the deacon, Pk.'s great-grandfather.
- óege*, guest ; *pl. gen.*, 116, 51 do rath a *hóeged* ; *acc.*, 113, 17 (fierce) fri *óigthiu*.
- óen*, one ; only, sole ; 113, 27 ba *hoen* im Xt, gl. ba im X a *oenur*, with *hoen*
used advb., ‘solely’ ; 119, 86 ba *hóén* a amra, where *oen* ought to mean
unique, but the gl. makes it ‘one of the miracles’ ; 124, 59, 135, 66.
- óen-fer*, ‘one man’, 114, 36 seemingly of the Trinity in *Unity*.
- óen-geinne*, only-begotten Son, 132, 51.
- óen-máthair* ; ‘one mother’, 122, 126, in the quite unintelligible passage, ba
óen-m. maicc ríg máir, but Brigid could not even by poetic licence be
called the *one mother* of Christ, so the gl. says that she was ‘one *d:*
matribus Christi’, which corresponds neither with sense nor with
grammar, for *óen-máthair* could *not* mean ‘one of the mothers.’
- óendatu*, oneness ; unity ; *gen.*, *óendatad* 133, 4.
- oessam*, see *foessam*.
- ág*, whole, of the loom that was restored to its pristine state, after having been
burnt, 124, 151.
- ág*, virgin ; 110, 13 ind [f]ír-*ág*, of St. Brigit.
- oiblech*, sparkling, flashing ; 110, 2 breo orda *oiblech*.
- óigthiu*, see *óege*.
- 'oiter*, 29, 34, see *faidim*.
- ól*, drink ; jug (?) ; 125, 169 *an ol meda*, which the gl. F renders *in dabach*,
‘the vat’, the *an* seemingly as the *art. [ntr.]*, but cf. MR. 258, 17.
- omna*, oak-tree : 123, 137 [*fem.*, gl. co *tuarcaib si hi*], cf. FM. *ann.* 876
(p. 524, 16).
- omnes*, L. 28, 26.
- omni*, L. 27, 24.
- opere*, L. 29, 35.
- opunn*, sudden ; 159, 4 co ho., suddenly.
- orda*, golden ; 110, 2 breo *orda*.
- ordan*, dignity ; 30, 50 bendacht for *o.* Brigte ; 102, 49 *orddan* do Mache ;
dat., 110, 14 co n-*ordtain* *adbail*.
- ori*, L. 28, 32.
- oroit*, prayer ; 132, 46 ro'm'bith *oroit let*, a Maire.
- os*, see *uas*.
- os*, gl. ‘wild pig’, in *mucc allaid*, 121, 114 : *an os* or *a n-os* (?).
- Otide*, n. pr., P.'s grandfather, 97, 4, gl. *Potide*.
- paradisi*, L. 29, 36.
- Patraic* (Patricius), St. Patrick ; 30, 47, 97, 1 (cc). 99, 15, 100, 21 (cc), 23.
101, 35, 102, 45 (cc), 54. 103, 61, 63, 65², 67. 111, 18.
- peccad*, sin ; *pl. dat.*, 159, 9 ar *pheccdaib*.
- per*, L. 28, 25.

Petrum, L. 29, 33.

pian, pain, suffering ; *acc.*, 126, 191 etrom ocus *pēin*, ‘between me and pain’ ; *pl.* 126, 184 sech *piana*.

Plea, (?) 113, 26, gl. as ‘the name of a city’, in Italia or in the Ictian Sea with a long story appended, in F^{mg}. Nothing is known about it ; Colgan renders ‘concentus *Placentinus*’.

popul, people ; 28, 28.

praicept, precept, teaching ; *pl. dat.*, 134, 17 hi *praiceptaib apstal*.

prainn, ‘prandium’, dinner ; the amount of food consumed at a meal ; 123, 135.

precamur, L. 28, 26.

pridchaim, I preach ; *imperf. 3 sg.*, 100, 26 *pritchad* ; 101, 33 *pridchad soscela* ; *pret. 3 sg.*, 100, 28 *pridchaiss* ; 101, 35, 40 *pridchais do* (Scotaib).

prim-abstal, chief apostle of Ireland (St. Pk.) ; 105, 2, 11, 16.

prímda, chief, pre-eminent ; 111, 18 *Patraic p.*

profetam, 28, 32.

pu, only in 113, 13, F *bu*, q.v.

qui, L. 28, 25.

rabat, 127, 208 *fordon·rabat immalle*, ‘may (the blessing of Brigid, and he blessing of God) be both upon us’ ; see under *fordon*.

raith, see *rath*.

ralastar, occurs twice ; 102, 47 ba he *arid·ralastar*, gl. *arrále* and 124, 150 ba mo amra arailiu *arid·ralastar* ind nób. It is not easy to say what is the root, but there seems no good reason for insisting on the existence of two different words having exactly the same form. Now the gl. *arrále* has a parallel in Ml. 23 c 16 *du's·rule*, ‘he places them,’ [and cf. 90 c 17 *nacha'm·ralae*, ‘lest he fling me (into despair)’], so that possibly this gl. *arrále* means [pro-ject], ‘he dispatched (him on an errand).’ But the gl. on the second passage can only mean, ‘she effected, wrought (the miracle)’ ; and one does not see how this meaning can be extracted from *pro-iect*. But if Broccan could construct such a form as *fordon·itge* Brigte *·bet* 126, 177, on the basis of Colman’s *fordon·te*, it is not altogether impossible that he may have adopted Fiacc’s *arid·ralastar* without being too exigent as to the precise meaning. But no other instance of the word has come under my notice.

ránicc, see *riccim*.

rath, wheel, ‘rota’ ; *du. gen.*, 125, 168 hi *carput da rath*.

rath, grace, favour ; *dat.*, 111, 23 di-a *rath ro'n·broena* ; and perhaps in phr. *do raith* (cum gen.), ‘for the benefit of, on behalf of, to favour,’ 122, 122 *do ráith a aithig*, 125, 173.

rath, stock, food ; *dat.*, 116, 51 ni's·gaib do *rath a hóeged*, gl. do *biathad bocht*, but it is curious that the same poem should contain also the two instances quoted in preceding, ‘*do raith a hathig*’ 125, 173, and 122, 122 (badly written, *a aithig*).

ratha, 120, 50 *ro'ratha duit du gude*, gl. F *dorratta*, ‘may thy prayer be granted thee,’ or ‘thy prayers have been granted thee.’ But *ratha* does not stand for *dorrata*, ‘were given’ ; and, on the other hand, I cannot harmonize the vowel *ra-tha*, with *renim*. It is noteworthy that *exactly* the same form occurs in SM II. 338, 19 is *aithgin munā marathar feib ro'ratha cen fuilliud leo*, where the gl. gives *ro'heirned*

isin *rath*, 'just as they had been given in the stock'; but unfortunately the word never occurs again in the whole of the Breton Laws. The meaning can hardly be other than 'thy prayers have been granted thee', as our idiom puts it, but *remim guide*, should mean, 'I give [sell] prayers'. It seems tolerably certain that the expression *feib ro'ratha* must have been a familiar phrase in the constantly recurring exigencies of stock-giving and -rendering, and it is quite possible that we have here a reminiscence of the legal expression.

re n-, prep., before, of place or time; 30, 45 *ria sluag ñdemna*; 126, 180, 185 *ria ndul*;—with *pronom. element*, 1 sg., *rium* 135, 59 [Θ *remam*]; 1 *pl.*, *remunn* 29, 34; 110, 7 *reunn* (F *remond &c.*); 3 *sg. fem.*, *rempe* 125, 166 *am-macc rempe ni's-derbrad*, where *rempe* is gl. *icc a himthús*, cf. 134, 33.

recam, see *riccim*.

recht, right, law; *pl.*, 135, 50. 51 *fri dub-rechta gentliuchta*, *fri sáib-rechta heretecda*.

réde, level plain; *gen.*, 118, 66 for *medon r.*

regá, 'will go'; 2 *sg.*, 102, 50 *mos-regá* (*dochum nime*), gl. *im-mucha rega*, *mox ibis*; 3 *pl.*, 102, 52 *regat fir Herenn do bráth*.

regem, L. 27, 21.

regno, L. 29, 36.

regum, L. 27, 21.

reíd, smooth; 29, 34 *rop reid remunn*

reidim, I drive (a chariot); *imperf. 3 sg.*, 126, 193 in *chaillech reided Currech*, (but F *inreded*), gl. *ro·riadaig i. ro·imthig*, who traversed, drove all round.

reimcise, act of foreseeing; *dat.*, 134, 35 *rosce Dé do'm reimcise (?)*, Θ has *imcaisin*; *remcaisiu* (*gen.*, -caisen, *dat.*, -caisin) is common enough, cf. ML 19c 17. 40b 15. 50c 22. d 1, but this form -cise as *dat.* is on a par with much in the same text.

rem-, in *rempe*, *remunn*, see *re n-*.

remthechtas, act of preceding; 134, 39 *intech Dé do'm r.*, let it be the way that runs in front of me.

renim, I sell; *redup. perf. 3 sg.*, 112, 12 *ni rir macc De ar dibad*; see also *ratha*, and cf. *asrir*.

reraig (?) 30, 44 *reraig faithi cen dibad*, gl. *ro·ríg*, 'great kings' (?), or *rērig*, perhaps intended for '(long) time-kings', to correspond with the further gl., 'long age was their age', and also gl. *ro·reig* in F [cf. FM ann. 868 *retlu ruireach redrige*]; the gll. refer to the *ante-diluvians*, so that they understood the word to mean the personages of Genesis, cap. v.

reraig, he drove; 120, 101 *reraig a carpat*, (Natfraich the driver of her chariot) drove her chariot, gl. *ro·raith* [perf. of *raith*-causal of *reth*-to run, cf. *✓ faid*- from *✓ fed-*] and *ro·leic a rith dó*, 'allowed its course to it'; 121, 112 *macc Dé ro·reraig in rig-láim*, 'Christ guided the royal-hand,' is no doubt the same word, though the gl. gives *ro·foirestar*, 'he helped.' But the metric does not allow the prefix *ro*, which indeed seems quite superfluous, though it occurs so in LL quoted below: F omits the article *in* and reads *fororaid*, q.v. It is used in the sense of he *ruled*, *guided* as King, cf. LL 50 a 5 *Cathair Már, reraig Herind*; 146 a 33 (Art mac Cuind)

anais i Teirraig iar-sin
tricha mbliadan co nirgair

reraig herind eraim ñglain
ro'das'gab o muir co muir.

ibid., 23 a 19 *ro'réraigsetar* inn Asia Móir, they ruled great(er) Asia.
rertatar, they ran ; 121, 110 in tan do'rertatar fo fan [F *do'rethetar* gl. *ro'reithsetar*], where *rertatar* can hardly be anything but *rèr(e)thetar*, redup. perf. of *rethim*, I run towards.

rí, king ; *nom.*, 29, 38. 115, 45. 117, 63. 130, 13. 132, 47 ; *oblique case*, *ríg* : *gen.*, 29, 41. 30, 53. 118, 70. 122. 126 ; *dat.*, 100, 30 ; *acc.*, 26, 10 (*rig n-*), 129, 1. 131, 40.

riccim [ro'iccim], I attain to, go up to, towards ; *subj. pres.* 1 *pl.*, 126, 186 *recam* in n-eclais for *rith*, 'let us reach the church on (at) a run' ; *perf.* 3 *sg.*, 125, 174 in tan *ro'ránicc* a leass, 'when he needed it' ; *s-aor. subj.* 1 *sg.*, 131, 39 ar nad *rís* iffern ; 1 *pl.*, 29, 41 *risam* sith ind *rig* ; but the cpd. *cot'rissam*, 'may we attain', is intrans. folld. by *hi flaithe nime*, ibid. ; 3 *pl.*, 130, 19 abstail immum *cot'risat*. In the orthotonic form 3 *sg.* 29, 42 sech *ro'ised*, *ro'issam*, where the prefix and the root are separate syllables.

riched, Kingdom of Heaven ; 127, 209.

rigan, queen ; 111, 20 ind *rigan rígda*.

rigda, royal ; 111, 20 ind *rigan r.*

ríge, Kingship, Kingdom ; 100, 28 for nim consena a *rige*; 101, 43 i n-Ard-macha fil *rige*.

ríg-lám, royal hand ; 121, 112 *ro'réraig* in *ríg-laim*, which cannot be an inverted genitive because of *in*, [laim ind *ríg*, hand of the King]. But the verse is wrong in any case : either F *fororaid rig-laim* or *réraig* [without the prefix] in *ríg-laim* will correct the metre.

ringrat, *subj. pl.* 3 *pl.*, 27, 17, *do'n'ringrat* (F *do'ringrat*), where *do'ringrat* is the orthotonic form, corresponding to an enclitic *tíng-* ; the gl. gives *ro'n'tògrat* [and *ro'n'anmiget* (?)] di ar n-anacul, 'may they summon us to save us, [may they name us (?)] cf. *togairm*, 'invocation.' Unfortunately the exact meaning of *do'(ro')in'gar-* is not known ; but it seems clear that it cannot be simply = 'to summon,' for all the verbs used have a reference to *deliverance* from dangers. Nor is the expression 'may they summon us to our *deliverance*' in keeping with the simple directness of the poem, and, but for the agreement of the two texts, I should have felt inclined to suggest *doringbat* 'may they ward off' (danger, etc., involved in *cach ing*, 18, as in Sanctan's hymn 130, 17, *cech saeth doringba*).

rir, see *renim*.

ris, *ríssam*, see *riccim*.

rith, act of running, race, course ; 126, 186 for *rith*, (going) 'at a run' ; *gen.*, 98, 9 *amru retha*, 'a miracle of a course,' 'a wondrous career.'

ro, short form of *subj. (opt.)* of copula, see *rop* ; 127, 203 where F reads *rop*, but the *gen.* follg. is not explicable.

robbe(m) (-bet,) *subj. [optat.] pres.* of verb of existence, see *ro-boi* ; 29, 24 *robbe(m)*, 'may we dwell &c.' ; 111, 21 *robbe(t)*, 'may they continue to be', 126, 179. 126, 191.

ro-bo, pret. of copula ; 99, 15 *ro-bo* chobair do'nd Erinn tichtu P. ; 124, 154 *ro-bo* *amru* ; whereas *ro-boi* is the form of the verb of existence.

rodba, may she destroy ; 110, 9 *do'ro'dba* innunn (cisú) ar colla, gl. *ro'dibda*. The verbal form *dibdaim* *dibaim*, seems often to run into the forms of *digbaim* in the glossators : thus we find forms *didba*, *diba* ; *dibus*,

didbus; *dibdaither*, *dibaither*, *dibter*; *ro·dibad*, *·dibdad*, *·didbad*; the *dibad* forms have branched out into many varieties of spelling *diobaig*, *diogbad*, *diobaith*, and *dibath*, &c.; but the real root can hardly be other than *ben*, *do·d̄i·bnim*, *dō·rō·dba*, as Zimmer has analysed it; exactly the same spelling is found FM *ann.* 860 *do rodbad aird-ri Ereann*; 940.

·roega, from the redup. perf. *roigu* = *ro·gegu*, from √ *gus*, ‘choose’, gl. F *dō·raigais*, ‘whom thou hast chosen’, 102, 51 *ymmon dō·rroega*.

·roena, subj. 3 sg., of *roenaim*, I break (battle); 110, 7 *ro·roena re[m]unn catha* each thedma; a very common construction, cf. FM. *sub ann.* 976 *cath raoinead ria mBrian for Gallaib*, ‘a battle was gained by Brian over the foreigners, &c.’ Here it seems to mean, ‘may Brigid gain for us battles over every disease’.

rogamus, L. 27, 21.

·roi^gse, 28, 31 *ar·don·roi^gse* [F *ar·dond·rosqset* (!)] *di-ar trógi*, gl. *arro·airchise*, ‘may he be merciful to us’, which is no doubt the meaning, but the form is not thereby explained, for the root of the gloss is *airchess*, and *roi^gse* involves *ro·gegese*; cf. Wb 16,c *con roigset Dia n-airiub-si*, ‘that they may beseech God for you’; F seems to suggest, ‘that they may beseech God for us’.

roit, gen. of *rout*, a shot, cast, fling; 123, 143 *focress im-muir fut roit*, gl. *fut erchora*; cf. FM 590 *nibat foicsi do rout*, where also the word is dissyllabic.

rolaic, occurs twice: 101, 38 *fo·s·rolaic isin mor-chute*, ‘he flung them down into hell’; 103, 62 *son in chetal fo·s·rolaich* [*rolaic* F], ‘the sound of the music prostrated them.’ But the gll. are difficult: F^{mg} gives *fo·s·roches* (?), and *fo·ro·chlastar* i.e. *ro·sfuc lais*, ‘he shut them up, carried them off with him’, where the root seems to be taken as *fo·ro·laich* = *fo·ro·chel*. In the second instance, the gl. is *ro·failgestar*, where probably the gl. had the same idea of ‘covering’ in view, connecting it with *lige*, ‘lying down’. But even so, one does not see how ‘the sound of the music of the angels’ could have a similar effect as the action of the devil had had, unless the meaning be taken to be ‘flung down’ (into ecstasy of sleep, or into hell, respectively); cf. *tur-laic*, he flung; *do forlaicthe*, was flung, &c.

ron-chend, seal-skin; *gen.*, 125, 168 *i criol ron-cind*, which T gl. ‘in a creel of skin of seal there was the garment’. But the gl. F^{mg} has ‘so that he asked of Ronchend, a sub-deacon , and a garment was found in a creel that Ron-chend had with him, in the chariot like to the skin of a seal’s head was that garment’.

rop, cop. subj. 3 sg., may it be; immediately folld. by the predicative word; 27, 15², 16, 20², 29, 34, 41, 126, 194, 198, 131, 38, 132, 47; occasionally written only *ro* 29, 39², 41, 127, 203 (F *rop*).

rorda, see *immradim*.

ros^c, eye; 134, 35; *dat.*, *rusc*, 135, 67.

ruadi, redness (of fire); 28, 29.

rualaid (?) 120, 98 *ba maith conid'rualaid dó*, gl. co *ro·ernestar*, ‘dedit’; but probably Colgan’s *et bene ei successit* is as near the original as we can get; for *conruala* means ‘went, befel, happened’, cf. FM *ann.* 866 *dó'n deabaid conruala*, ‘in the battle which took place’.

rubrum, L. 26, 11.

ruire, ‘great king’, as the gl. gives, 26, 4. 28, 27, 29 (*ruri*); *gen.*, 112, 7 *mathair mo rurech*, (*ro·ríg gl.*)

ruirmiu [Z] form, probably to [A] *do·rīm-*, 'I recount,' 119, 81, but the T gl. seems to look on it as a *perf.*, *ni ro·airmius*. The form *ruirmiu* would however be a curious enclitic, in spite of F gl., 'I cannot effect its *turem* nor its *arim*, its enumeration', but there is very little difference made between the *do·rīmim* and the *ad·rīmim* in actual use. In its two instances of occurrence here, we have 119, 81 *ni ruirmiu*, *ni àirmiu*, but 123, 134 *ni fail do·rū·rme*, gl. *doné a thurem*, as *pres. subj.* 3 sg., where there is no sense of past time involved. The repetition was evidently a common usage, cf. FM 919, *ni ruirmiu*, *ni airema*; LL 54 a 39, 47, 50 *rārimit ocus rā·hāmit*, &c.

ruri, see *ruire*.

rurme, see *ruirmiu*.

rusc, see *rosc*.

s·, infix pron. of 3 pers. sg. and pl., after *ni·*, *no·*, *do·*, *fo·* and *ro·* :—

97, 5 *maisse dóine*, *ni s·toimled*; 100, 25 *na tri coicait no·s·canad*; 100, 29 *ni s·gaibed tart na lia*; 101, 34 *mairb*, *do·s·fuscad*; 101, 36 *in cach*, *do·s·fuc*; 101, 38 *meicc E.*, *fo·s·rolaic*, 103, 62 *fo·s·rolaich*; 116, 51 *ni s·gaib*; 116, 52 *ni s·digaib*, 118, 72 *a tret*, *ni s·digaib al-lín*; 125, 166 *ni s·derbrad*.

sab, mighty, powerful, (gl. *sonairt*), 100, 23 *ba sab indarba clóeni*.

saccula, L. 28, 25.

sáib, false.

saib-fáthe, false prophets, 135, 50.

saib-rechtu, false laws, 135, 52.

saiget, arrow; 27, 20.

saill, piece of bacon; *gen.*, 116, 53 *lucht saille*.

saith, see *seth*.

saland, salt; 119, 80.

Salem, rex *Saleim*, 27, 23.

salm, psalm; 100, 30 *cet* — .

samaigim, I place; *pret. 3 sg.*, 102, 55 *samaiges crich fri aidchi*.

samud, congregation; 113, 25 s. St. Brigte, cf. FM *sub ann.* 835 *samad Padraicc archena*; 869, &c.

sanct-, as prefix = St. -(Brigid); 113, 25, 114, 30, 115, 41, 126, 189 [all in Broccan].

sanct, used as subst., *pl. dat.*, 126, 190 *co sanctaib Cille-dara*. A very noticeable use of the word: Cormac has the item *sanct*, specially applied to St. Brigid, but it is certainly not of common occurrence as a noun subst.

s(an)c(t)a, 131, 42 is commonly read as a Latin expansion for the *ára* of MS.: F has *sruthib*, which makes the right measure of syllables (8), but unless we read *sanct a sruthib* 'saint out of sages', I do not see what is to be done with *sancta*. To say that *sruth* is *fem.*, and therefore *sancta* an adj. *fem.* in agreement, is to give an explanation which demands proof of possibility.

Sanctan, n. pr. Bishop S., 131, 42.

santach, covetous, greedy (of wealth); 113, 13 s. for *seotu*.

sasad (?) 114, 34 *nach mod ro·sasad mo beoil* (F *'sasat*); the gl. *ro·seset*, ('*sasset* F), 'they might reach', seems to suggest a connexion with *ro·soich*, 'whatever way my lips may reach'; cf. the form *sasar*, which

is found several times in the SM., I. 264, 6; II. 140, 18 *sasa(r)*; IV. 376, y; V. 458, 9, usually with the same gl. (*segar* and) *innsaigther*, as found in O'Dav., p. 117, suggesting *sag-*, 'to sue', as the root. "I beseech God against every battle, *whatever way* my lips may (reach? suffice?)".

sathech, satiated, satisfied (with food); 116, 55.

scaraim, I separate; *pret. 3 sg.*, 118, 67 *scarais* a forbrat, gl. *scailes*, 'she (put off and) spread out her garment (on a sunbeam)', which is plainly the meaning, but *scarais* does not convey it. It occurs in the same hymn 121, 109 *scarais* a hech cenn a bréit, 'her horse disconnected his head from the yoke', though here too the construction is abnormal, for 'to sever from' is *scarfri*,—(*scar as I have never seen*); besides *cenn* has no pron. and *breit* no article, and *ech* is singular though the verb in the next line is plural; and in fact the gl. suggests something different with its *fo breit*, *bis fo bragait* ind *eich*, quasi the *fo-breit*, which is *under [= around]* the neck of the horse. Perhaps the horse tore or broke some portion of the trapping called *cenn fo breit* or something of the kind. The word occurs correctly used, *pass. pret. 103, 63 ro·scarad* (anim Patraicc *fri-a* chor).

scél, story; *gen.*, 114, 36 *amru scooil*; *pl. dat.*, 97, 1 *atfet hi scelaib*.

sciath, shield; 27, 20. 126, 194. 134, 40.

Scotaib, to Irish folk, 101, 35.

scol, school (monastery); *gen.*, 29, 40 *hi timchuairt na scule-se*.

screpul, scruple (-weight); 124, 159 *cid óen s.*

-se, affix, denoting (with preced. art. def.) the proximate demonstrat., 29, 39 in *guidi-se*, 40 *na scule-se*; 30, 48 in *cathraig-se*.

sé, six; 97, 2, 5.

sech, prep. (*cum acc.*), past, beyond.

26, 13 (*ro'n·snada*) *sech na nemi*; 100, 24 *sech treba doine*; 110, 6 *s-drungu demna*; 126, 184 (*ro'n·snadat*) *sech piana*; 131, 26 *sech macc Dé*, seems to mean *in spite of*, perhaps, 'outside the influence of', but it is impossible to determine the meaning precisely because of the vagueness of other words of these two lines.

sech, seems to mean 'whoever' in 29, 42 *sech ro-ísed*, but the exact meaning is uncertain; 'whoever might attain, may we attain', i.e., 'whether anybody' or 'beyond what anybody else' attain.

sech, conj., for, since; 115, 43 *sech ni chiuir*, 'for she did not buy, &c.'; 125, 175 *sech ni furecht forcraíd ann*;—besides that, though; 116, 55 *sech ba sathech X de, ni bu bronach A*.

sechip, whatever (it be), cpd. of *sech*, and the subj. pres. of copula; 26, 6 *secip leth*, '(in) whatever direction', wherever.

secht, seven; 26, 14. 118, 71.

'*sefainn*', only in *red. perf. 3 sg.*, 121, 114 *do·sephain an os*; and 3 *pl. 122, 124 ce do·sefnatar* in *tsluai*, 'though the multitudes chased it', gl. *ro·toipniset* and *ro·taisnitar*. A good example of the transformation of forms [A] *do·sèfnatar*, [Z] *tòisnetar*, where *ro·tòisnitar* may be contrasted with the T *toip[h]ni-set*, which has added the *s*-aorist to [the redup. perf. base of √ *svenn*, i.e., *se-svenn*, where *(s)h + v = f*, written here *sephain* and *sefnatar*, cf. Ml. 36d17 *sephainn*. But obviously, the writer of this verse understood nothing of the real relations of the two forms, for he gives 121, 119 *tàsnetar* coin alta di, with the enclitic form;

i.e. he was on the stage of the language parallel with the glossator of F at 122, 124.

seirc, see *serc*.

semine, L. 27, 23.

sén, blessing ; sign (?) ; 26, 1. 29, 38 *sén Dé* ; 103, 68 *ba sén gaire i genair* (?).

sena, denial ; 127, 203 *cen sena*.

sénad, act of blessing ; 30, 45.

sénaim, I bless ; *subj. pres. 3 sg.*, 30, 54 *Xt ro'n'sena* ; *pret. 3 sg.*, *senais*, 119, 77, 120, 99, 121, 115, 122, 127, 129, 125, 163, but *depon.*, *senastar* 120, 89, (where it is curious that in one stanza three of the verbs have this deponent form, though *senais* is used six times in this very poem) ; *pass. ptcp.*, 119, 76 *senta impe*, *ba derg-laid*, (cf. MR. 196, 7 used of a *consecrated banner*). The gl. T regards the bath as a bath in which Brigid herself was, *ir-raba si fein*, so that possibly the gl. took it as, 'wondrous to her (was) the blessed bath around her', but Cogitosus says nothing of her being *in* a bath, 'uidens aquam ad balnea param'. The gll. know nothing of the construction of *senta*, which they render as if it were active, *bennachais* i. *ro'sénastar*.

scotu, see *sét*.

'sephain, see *sefainn*.

serc, love ; *acc.*, 115, 42 *uarach im šeirc Dé*.

sermonibus, L. 27, 21.

sessam, act of standing ; 26, 3.

sét, road ; 102, 46 for *set*, 103, 61, 62.

sét, valuable object ; 123, 141 in *sét argait*, the silver *pin*, gl. *delg* (141 and 144) ; 124, 153 gl. in *máin*, and *tinne argait*, bar of silver.

sét, likeness, equal, 'the *like of*' a person ; 126, 195 *as-set*, 'her equal'.

seth, labour ; 101, 35 *ro'chés mó'r-seth* ; 130, 17 *cach seth* *doringba* ; 115, 40 *síth iar saith* (F *sáeth*), gl. disease or labour ; pl. 103, 63 *iar sethaib*.

sethrach, laborious ; 131, 38 *mo chorp rop sigith s.* [F *sæthrach*], gl. T or *sethach*.

si, she ; only occurs once, 126, 178 where F gives *sith* *fri gabud*, but T did not so read, for it glosses *si* i. Brigid ; nor do I know how *sith* could be rendered, because *sith* has no meaning that could be brought into this line. But every line of the whole stanza is doubtful. If *si* is the pron., it is wrong ; and indeed neither *sé* 'he', nor *si* 'she', (nor *siat*, 'they'), ever appears elsewhere in these poems.

siasair, she sat ; 112, 2 *siasair suide coin i n-ailt*, gl. *ro'saidestar*. There can be no doubt about the *meaning*, as the word occurs Ml. 43b1 *imm-a-siassair ob-sedit*, (he besieged), but the *form* is not satisfactorily explained : assuming it to be the result of a redup., *siass(-air)*, for *se-sess-*, is to assume an arbitrary base *sess* extracted out of a relatively rare form *seiss*, 'he sat', which is itself of sufficiently obscure origin. On the other hand if the analogy of *-àrlasair* = *àrlastar*, 'he addressed', from √ *glad*, be followed, we might take *se(d)estar* = *siastar*, [but also cf. *miastar* from *mid-iur* and *fastar* from *set-ar* (√ *vid*), as dep. *fut.* (subj.) 3 sg.] ; and the analogy of *tarrasair* and *tarrastar* as the pret. 3 sg. of *to-air-sissiur* may have aided the equation of *-astar* = *asair* as 3 sg., (*siastar* =) *siasair*.

side, the *dei terreni*, worshipped by the Irish before the preaching of St Patrick ; *pl. acc.*, 101, 41 *tuatha adortais sídi*, gl. F *sithaige*.

- sigith*, permanent, lasting, 131, 38 mo chorp rop s., F rob *buan*.
- sín*, storm, bad weather ; 115, 38 ; *gen.*, 100, 27 uacht *sini*.
- sinit* (?) old age, 111, 21 iar sinit, gl. iar *sentaid* F.
- sinnach*, fox ; 122, 121.
- síth*, peace ; 29, 41. 115, 40.
- sith-[f]laith*, 'kingdom of peace', or 'prince of peace', 100, 19,
probably the latter, for the line follg. speaks of *his descendants*.
- sith-laithe*, 'day of peace', 102, 56.
- sius*, (?) 135, 63.
- slabreid*, chain, fetter, *dat.* [of slabrad], 29, 33 tarslaic P. a[s] *slabreia*.
- slán*, n. pr. 'fontis Slana', gl. 100, 29, from follg. :
- slán*, whole, sound (healthy) ; 119, 78 s. cen galar.
- sluag*, host, multitude ; 30, 45. 123, 137 ; *pl. nom.*, 122, 124 in t[s]luag ; *acc.*, 113, 120 *sluagu*.
- sn*, infix pron. 3 sg. pl. ; 99, 14 and 100, 19 do·sn·icfed, he would reach (come to) them, (perhaps also 102, 54) ; 124, 155 ro·sm·bi, she dashed *it* (against her hand).
- snadim*, I protect ; *subj. pres.* 3 sg., ro·n·snada, 'may he protect us', 26, 13. 28, 27. 113, 20 ('snade') ; 3 *pl.*, 126, 183 ro·n·snadat ; *pret.* 3 sg., 26, 11 ro·n·snaid. There are also three instances of an extraordinary form *snaidsi-* folld. apparently by an objective pronoun, viz. 26, 11 *snaidsi-* um, 'may he protect me', where the gl. has ro·n·snade *sind*(!) ; 28, 27 *snaidsi·unn* (with same gl.) ; 29, 38. When a sufficient number of forms analogous to these are discovered in other texts than these (and the Felire), the correct analysis may be ascertained. There can be nothing gained to science by attempted explanations of such combinations of vocables as 28, 27 *snaidsiunn ruri ronsnada*,—and *snada* the last word must be, to rhyme with *gaba*,—where *snada* has to be twisted into a past tense to make sense, while just before 26, 13 *ro·n·snada* is used (rightly), = 'may he protect us.' Again, 28, 28 *soersum i. ro·soera sinn*, both gll. : any such *soersum* is an impossibility.
- snádúd*, protection ; 27, 15. 132, 49. 159, 7.
- snechta*, snow ; 115, 38 where the gl. seems to suggest an inversion, "the wind drove snow by a storm", adding, "that is to teach (or effect?) a trisyllable, for that was put between , quod non additur in fine", which possibly refers to the *tria sin* that should have come at the end of the line after *gaeth* (as in the prose), but which is put between *snechta* and the verb *luades*. But I do not understand *na dulect* of the gloss, and therefore cannot explain the clause fully ; *gen.* 134, 24 etrochta *snechtai*.
- so*, pronom. affix with def. art., denoting proximate demonstr., this, these ; 135, 47 na nert-*so* ; see also -*se*.
- sochaide*, multitude, company ; 134, 47 hi-s. *in company*, opp. to *alone*, or *with multitudes* opp. to *with but a few* ; cf. LL 58 β 16.
- sochraite*, army, post ; 134, 41 ; cf. FM *sub ann.* 866 [p. 504, 13 *sochraide* and *sochaide* 17].
- sóer*, free, noble ; 110, 15 biam *soer* ; 132, 50 ateoch in *rig sóer* suthain.
- sóeraim*, I free ; *subj. pres.* 3 sg., ro·n·soera 30, 54. 110, 5. 111, 24. 131, 44. 159, 12 ; 3 *pl.*, ro·n·soerut, 26, 67, 10. 27, 24. The form *soeras* occurs 28, 25, 27 and 29, 37 and is gl. ro·soerastar, 'he freed' 25, as *foedes* 33 is declared by F to be 'praeteriti temporis', but *soeras* of T can hardly be other than the relative form, 'qui liberat.' As to the form

soersum 28, 28 the gll. render ‘may he free us.’ But it is impossible to justify such a version.

soillse, light ; 102, 56, 60 (*soillsi*), 134, 23 (*soilse*).

solma, swiftness ; 159, 7.

son, sound ; 99, 16, 103, 62.

soscéla, gospel ; 101, 33 pridchad *soscélad* (by error from the ending of word preceded.).

soter, Gr., 28, 25.

sous, knowledge ; *dat.*, 119, 73 is da'm *sous*, gl. *dán* and *filidecht*, ‘poetry’ ; cf. FM ann. 921 *soas* i. so-fios, ‘good knowledge.’

spiritus, L. 27, 17.

spiritu, spirit, of the Holy Ghost ; 30, 54, 130, 11, 159, 1, 3, 5, 12 ; *gen.*, 126, 180 in *spira*.

sruith, variously rendered, a chief, a sage, an experienced person &c. ; 131, 42 of Bp. Sanctan.

Stephani, L. 27, 17 (F).

suanach, sleepy, given to sleep ; 115, 41 gl. *cotultach*, *id.*

suas, above, of motion upwards ; 100, 24 ‘it lifted his form upwards’.

Succat, n. pr. of Patrick, his baptismal name, given by his parents, gl. as a Welsh word, *sucat*=‘strong battle’, 97, 3.

suide, act of sitting ; 26, 3, 112, 2.

-*suidiu*, dat. of pron., *iar-suidiu*, ‘after this’, subsequently ; 116, 53, 124, 158.

suil, eye ; *dual. nom.*, 119, 84 dí *suil*.

surnn, oven, Lat. *furnus* ; *dat.*, 28, 29 a[s] *surnn* tened ; [sórn in Bible].

suthain, everlasting, eternal ; 132, 50 in *rig soer s.*

t-, remnant of def. art. in mas. sg. nom. before vowel, 101, 39 in *t-apstal*.

t-, reduction of *do*, ‘they’, between the tonic accent on the subst. follg., and the preced. prep. *i-do-biu* = *i-t-biu*, in thy life-time, 102, 51.

tabraid, see *dobert*.

tact, come thou ; 159, 4 *tæt*, a Christ.

tafnetar, see under *sefainn*.

taidlech, shining, resplendent ; 110, 4 in *grian t.*, gl. *taitnemech*, *id.*

taig, see *tech*.

tair, dry weather ; 117, 59 ba *t.* coidche inn-a gort, gl. *terad tocrad*.

tair, may it come ; 3 sg. [s-aor.] subj. (injunctive), 130, 24 ni'm'thair mortlaid ; 135, 58 co no'm'thair ilar fochraice ; with infix after the prep. pref., 130, 20 do'm'air-se trinoit ; 130, 26 do'mm'air trocaire ; 131, 31 do'mm'air fiado ; 3 pl., 30, 45 *tairset li-ar n-athair*.

tairchanaim, I prophesy ; *impers.* 3 pl., 100, 19 tuatha H. *tairchantais*, ‘praedicabant’.

tairchetul, prophecy ; *pl. dat.*, 134, 16 i *tairchetlaib* fátha.

tairisem, steadfastness, stability ; 134, 29 t. talman.

tairle, may it reach, assail ; 26, 8 nacha'n'tairle adamna, ‘may hunger not reach us’ ; 130, 23 ni'm'thairle éc ; 131, 25 ni'm'thairle erchor amnas, but in both cases there was evidently a reading *thuisle*, gl. ni tharda *tuisliud* form, as well as the reading, ni tharda *li taisi*, which was clearly an ety. gl. on *tuis-li*, ‘death-colour’ ; but in 130, 16 it is

ni'm'harle, gl. ni ro'm'taidlet, 'may it not touch me.' Even in such a set of lines as those of Sanctan it is hardly possible to accept so poor an invention as *ni'm'thairle* in three contiguous stanzas ; the gl. on 16 evidently contemplates *tairle* ; for *tairle*, LU 19 a i dianda 'tairle mo lorg-sa, mairfid-us, 'if my club reach them, it will kill them'.

tairset, see *tair*.

taithmet, recollection, commemoration ; 27, 18 t. *anma Ig.* ; 126, 187 t. *Fiadat*.

tatam, earth, ground ; *gen.*, 134, 29 *tairisem talman* ; *dat.*, 131, 44 for *talmain*, 'on earth'.

'tan, time ; adv. *in tan* = 'at the time when', 97, 2. 102, 53. 103, 65. 121, 110 125, 164, 165, 174 ; always folld. immediately by the verb of the clause, save 125, 165 in a line that is inexplicable, *in tan hí ba gabud di*.

tanic, see *ticcim*.

tar, over, across ; (mountains) 98, 9.

tarle, see *tairle*.

tarmchosal, transgression ; 101, 38.

tarslaic, he freed, delivered, released (from bondage) ; 29, 33 *tarslaic* P. a[s] slabreid. Another example of the use of an enclitic form where there is no justification for the form ; it is gl. *ro'tuaslaic* F, cf. *tuaslucud* used here (163, 42) of release from servitude ; for *tarslaic* cf. S. na Rann, 7319 dian'farslaic, and 5287 conas'rorslaic. Possibly the scribe connected it with *tar'leic*, 'he let him loose', for *tuaslaic-* [*fuaslaic-* fo + od + √slak] might have been expected to keep the prefical *tua-*, but cf. ML. 58 a 11 *dorosilc*, and cf. here 27, 18 *dōn'forslaice*, cf. (*do)forslaic-*.

tart, thirst, drought ; 100, 29.

Tassach, n. pr. ; 102, 53, *gen.*, 54 *Tassaig*, the 'cerd' (artist) of Patrick.

tathich (*tathig* F), it visited, haunted ; 121, 113 *tathich torc allaid a trét*.

'te, see under *forte*.

tech, house ; 121, 108 ; *dat.*, 118, 68 *i taig*.

tedm, pestilence ; *gen.*, *tedma* 110, 8 ; *dat.*, *tedmain* 26, 8.

tegdais, house ; *gen.*, 125, 171 i *toeb tegdaise*.

tein (apparently a *dative* form), fire ; 28, 25 *soeras L. di thein*; 131, 28 ar *thein* ; but also written even *ten*, cf. 102, 48 *asin ten* ; 124, 148 for *ten*, —the normal form being *tenid* ; but the *gen.* is always correctly *tened*, 28, 29, 126, 181, 134, 25. Probably the short form was more convenient (with prep.) for the poets. Cf. FM *ann.* 526 i *tin*, 'in fire', 844 i *tein*.

Temair, n. pr. Tara ; 101, 44 ; *gen.*, *Temrach* 100, 20.

temel, darkness ; 101, 41.

temporibus, L. 27, 22.

tened, see *tein*.

tenga, tongue (?) ; 131, 36 *lurech arbaig mo th.*, F *thinga*, which it must be, to rhyme with *finna*. I have no idea of the real meaning or construction of the stanza.

térnam, act of escaping ; 126, 200 *asróllem térnam*, 'may we merit escape', gl. i. *ro'ernam*, which might seem as if the glossator looked on *ternam* as *subj. pres. 1 pl.*

tesbad, was failing, deficient ; *imperf. 3 sg.*, 125, 176 *nicon tesbad banne ass* ; apparently a combination of *tes-* [= do + es] and the substantive verb.

tessed, see *tiagaim*.

testa (?), 130, 20 do'm'air-se trinoit testa, the gll. evidently know nothing about the word, for *in trinoit testamail* conveys no meaning, and the speculative ‘or tresta i. treda’, ‘threefold’, shows that *testa* was only jargon to them.

tiagaim, I go ; [s-aor.] subj. 1 pl., 26, 2 *cia tiasam*, gll. cip e leth tiasam, ‘whichever way we go’, but *cia tiasam* should mean ‘though we go’ ; at least the use of *cia* = *cipe leth* remains to be proved ; (s-aor.) imperf. subj. 3 sg., 98, 7 (asbert) *con tessed* for *tonna*, gl. *co ndichsed*.

ticcim [= *do-iccam*, I move towards], I come ; (imperf. of fut. ==) condit. 3 sg., 99, 14 *do'sn'icfed* arithisi, he would *come* again, so 100, 19, where probably ‘*sn'* meant ‘to them’, and it is not impossible that *mosn'icfed* (102, 54 F) was taken to have the same meaning, for the gl. has *ueniat* P. *iterum* *huc*, and then, *nirbu go quia uenit* P. *iterum* *co S.* ; — [s-aor.] subj. 3 pl., 26, 8 *immu'n'tisat* ar *tedmaim*, where gl. *tisat immun* shows that it was felt to be an infix. pron., but on the other hand we have 101, 36 *immi con tissat*, ‘that they should come (to judgement) around him’, where *immicontissat* would be a curious cpd. Even in 26, 8 it is a doubtful cpd., for the meaning of *imthised* is not quite the same, cf. 99, 17 *gadatar co tissad*, ar a n-imthised *lethu*, they prayed that he would come, that he might go about (‘with them’, if *lethu* may be held to mean this) ; — perf. 3 sg., 101, 39 *con'da'thanic*, till the apostle came [to them?] ; 3 pl., 121, 108 *tancatar a tech*, ‘they came home.’

tichtu, act of coming ; 99, 15, 100, 21.

timchuairt, circuit ; 29, 40 *hi t. na scule-se*.

timmi, warmth ; 100, 32 gl. *toftiuin* and *teas*, *id.*

tinchetul, act of reciting, incantation ; pl., 135, 50 *tinchetla saib-fáthe*.

tind, sharp, fierce (?) ; 110, 4 in *grian t.*, gl. fiery, blazing : I have no note of the word occurring elsewhere in this sense.

tinne, piece of bacon ; 120, 89 gl. *saille*.

tintarrad, 99, 18 ar a t. o *chlóen tuatha H.* do *bethu*, that he might convert from idolatry the tribes of Erin unto life, gl. *ar a comthad*, a gl. which shows also the root, *com-tho-ad*, from √-so, ‘to turn’, hence *contor-oe* ‘he converted’, and so *do-ind-to-ro-soad*, where the strong accent of the enclitic form seems to have absorbed the vowel of *ro* and the root *so*, and the double *rr* represents *r + h* [= š] ; cf. *contòroe* Ml 123 b 7, and *du intarrai*, Ml 54 d 3.

tír, land ; 100, 20.

tisat, *tissad*, see *ticcim*.

tlacht, garment ; 111, 19 gl. *etach*, though there does not seem much meaning in the comparison of Brigid to a garment ; ‘the garment over coloured (garments)’, or as F says, ‘the dress that surpasses every beautiful dress is she’ ; cf. Cormac’s *inn édach ligda*, p. 26, *sub ‘legam’* ; SM. I. 150, 10 ; MR p. 180.

thluestar, see *do-thluichiur*.

tochuiriur, I summon ; pres. 1 sg. (*dep.*), 135, 48 [T has *tocuirius*].

toeb, side ; dat., 125, 171 i *toeb tegdaise*.

togairm, invocation ; 129, 5 *nóeb-t.* ; 133, 2 where the construction is utterly unintelligible, 135, 70.

togairt, apparently a synonym of *airge*, ‘dairy’, cf. LB 63 a 30 *do immim na togorta* i. na *hairge*, cf. *do'nd arge* of gl., 116, 49.

- tòimled*, enclitic of *do·mèlim*, I eat, consume ; *imperf.* 3 *sg.*, 97, 5 *maisse dóine, ni's·tòimled*.
- tolam* (?) 130, 21 *do·mm'air troaire t.*, may mercy come to me *t.* (?), gl. i *toi* *ocus i n-ellmai*, ‘in silence and in preparedness (?)’, which is merely an ety. gl., [= *toi* + *ellam*]. Where the word *tolam* occurs in LU 7038, it was evidently regarded as a form of *talam*, ‘earth.’ It is not *tola*, (which means ‘a flood’), but *tolam*, and its meaning is unknown.
- tolomar* (?) 29, 35 *di-ar Fiadait ro·n'tolomar*, gl. *ro·tholtnaigem*, may we be pleasing to, or *assent to*, obey the will of ; but here again the form of the verb, including an infix pron. reflexive, causes a difficulty : ‘may we render *ourselves* pleasing to our Lord’ ; elsewhere the verb is *ntr.*, and governs the *dat.*, cf. the phr., *biad ra·tholathar dō*, LL 171 a 3, 7, 14.
- tomtach*, threatening ; 29, 38 gl. *tomaithmech*, cf. *peccad* : *peccthach = tomad : tomthach* ; [gen. *tomtho*, ‘minationis’, Ml 26 d 2].
- tóniud*, act of descending ; 133, 10 of Christ’s coming down to the Judgement.
- tonn*, wave ; *pl. acc.*, 98, 7 tessed for *tonna*, gl. for *muir*.
- torbas* (?) 131, 28 *ar threthan torbas*, gl. *toirnes bas*, ‘which marks out, defines, death’ (?), but also gl. *tores bas*. I know no satisfactory analysis or explanation.
- torc*, boar ; 121, 113 *t. allaid*.
- Torrian*, n. pr. Tyrrhene (sea) ; 99, 11.
- toscur*, company, ‘the guests’ ; 116, 56 *ni bu bronach in toscur*; gl. in *t-oegi*, ‘the guest’, but adding, *or* in *tuata*, *or* in *cugud*, *or* in *gnim*, so that there is a margin for possibilities. It is not certain that there is any word *oscur* = ‘a guest’, but *tascur* ‘company’ is common enough, and there were certainly several guests, ‘*hospitibus divisa*’, Cogitosus, c. iv.
- tra* (*thra*), a connective particle, whose meaning here can hardly be defined as it only occurs once, 135, 48 *etrum thra, (épōi) yε*, but Θ reads *indiu*, ‘to-day’, and perhaps some form of *trath* stood in our text.
- tráth* (canonical) hour ; gen. 131, 31 *cech tratha*, ‘at every hour.’
- treb*, dwelling-house ; *pl. acc.*, 100, 24 (*tuargaib*) *sech treba doine*, raised past the dwellings of mankind, *ad caelum*, says the gl. The word is used also in the cpd. *cethar-trebe* 97, 6, ‘four tribes’, gl. ‘because [he served?] tribibus quatuor, that is the reason why the name Cothraige (viz. *cethair aige*) clave to him.’ In the Tirechan Coll., Patrick is called *Cothirthiacus*, ‘quia seruuit iiii domibus magorum’, Cothraige was his name during his captivity in Ireland. But the difficulty is that *-trebe* is *genitive* ; perhaps it is best to take *Cothraige Cethartrebe* as one word, P.’s name, and *ile* might then be understood as including the members of the four households : ‘numerous were the people whom C.C. served.’ But the word *Cothraige* is not of obvious analysis, and the use of *cethar* with *treb* suggests a definiteness of meaning, [as the Ten Tribes, the Two Tribes ; cf. *Hom.-Pass.*, p. 639, *de-threb*, p. 633, *deich-threb*,] which probably was not fully known even to the commentators.
- trebrech*, continuous (?), 102, 60 *ciasu threbreh*, possibly referring to the continued light of the sun when it stood still ; cf. the deriv. verb, St. Gall. 7a4 *trebrigedar cech consain i ndegaid araile cen gutai n-etarru*, of the concurrence of three consonants.
- trebhach*, farmer, only in the cpd. *ban-trebtach*, ‘a woman keeping house’,

the later language used = 'widow', but there is nothing to show this meaning here 124, 145.

tréin, strong ; 29, 38. 133, 2. 135, 70.

tren-fer, strong man, champion, 123, 136.

treodatai, threeness, trinity, 133, 3 (repeated 135, 71) *cretim treodataid*. It can hardly be doubted that this is a reference to the expression found in the Preface to *Altus Prosator*, 64, 52 *cretem óenatad co foisitin tredatad*, 'belief of unity with confession of trinity.' But the words in the Lorica are grammatically inexplicable, save by emendation.

tress, combat ; 26, 4. 114, 33.

tressam, strongest ; 129, 2 is ed *ainm* as *tressam*, *superl.* to *tréin*.

tréit, herd ; 118, 72. 121, 113 ; cf. FM ann. 866 *marbaid an tred immo'n torc*, 'kill the herd along with the boar.'

trethan, (the stormy) sea ; 131, 28 ety. gl. *tré-thond* [quasi *τρικυμία*], 'because experienced sailors say that it is the *third wave* that most frequently sinks ships.' The word is common enough, with various translations, such as 'current', FM. ann. 1587 ; 'fury', MR., p. 318. 256 ; cf. Oss. Soc. III. 76 ; O'C., *Lect.*, p. 617. 487 ; see also Fel. June 3, and the gl. thereon, in O'Dav., p. 122 ; cf. LU. 39334 ; 51833 ; 106343 ; LL. 113319 ; 154a14 ; 172a29 ; 212a26 ; 225a49 ; 146319.

tri, three ; 26, 9. 28, 29. 100, 25. 101, 40 ; — 117, 64 *fa thri*, 'thrice' ; 124, 156 *hi tri*, '(broke) into three parts.'

tria, prep. through ; 26, 11 *tria rubrum mare* ; 115, 38 *tria sín*, 'by a storm.'

triar, group of three persons ; 114, 36.

trinoit, the Trinity ; 112, 6 where the gl. apparently takes it as a *genitive*, but even thus the stanza is unmeaning ; 130, 9 *huasal t. do'n'foscaí* ; 130 20 *t. testa* (?) ; 133, 2 *togairm t.*, where again it is impossible to construe the word (135, 70) ; rightly used in its *gen.*, 101, 42 *inna trínóile firi*.

triun, one-third, a third part ; 124, 16c *ni furecht cid óen screpul ba mo triun arailiu*, where the subject of *furecht* seems to be omitted : 'there was not found [one third part] that was greater than another third part even (by) a scruple.'

trócaire, mercy ; 130, 21.

trócar, merciful ; 132, 47.

trógi, wretchedness ; 28, 31.

truag, wretched ; *gen.*, 122, 122 (do *raith*) in *truaig*; *pl. acc.*, 113, 18 *fri lobru truagu*.

truscu, gl. *clamu*, 'lepers' ; *acc. pl.*, 101, 34 ; I have not seen the word anywhere else.

tua, silent ; 100, 20 said of Tara, gl. *cen gloir*.

tuargaib, raised, lifted, *pret. 3 sg.* [*do:fo'argab-*] ; 100, 24 *t. a* [f]euia ; 123, 137 *omna na t. in slugag*, 'an oak, which the crowd did not (could not) lift', [*inf. turcbail* in gl. on 137].

tuath, folk, people : *acc. dat.*, 101, 41 for *tuath* Herenn ; 102, 57 *fri tuath* [acc.] Cannan ; *pl.*, 99, 18 *tuatha* Herenn, 100, 19. 101, 41 ; *dat.*, 101, 40 *do thuathaib* [F] Fene, 113, 23.

tuath, north ; left (side) ; 100, 29 *i Slán tuath* B. B., which the gl. takes to mean 'to the north of B. B.', Colgan 'ad aquilonem iuxta B. B.' ; with prep. *fo-, fo-thuath*, northward, 120, 102. 121, 114. Used quasi-prepos., *tuathum*, 'on my left', 129, 3. 135, 63.

tucaim, I give ; *pres.* 3 *sg.*, 125, 170 *ni bu ances* *cach thucai*, which acc. to the gl. should mean, ‘it was not *vain* [or deep] to the person who gave the vat to Brigid’, see under *ances*. With prothetic *f* after infix pron., *pret.* 3 *sg.*, 101, 36 *do'sfuc do bethu*, ‘all whom he gave [took with him] to life’.

tuissech, leader ; 26, 11.

turim, act of numbering ; 114, 35 *mó turim*, ‘more than can be numbered’.

túus, beginning, front ; only in phr. *do'm thíús*, ‘in front of me’, 129, 4.

uabar, pride, vainglory ; *gen.*, 103, 67 *cen airde n-uabair* (F).

uacht, cold ; 100, 27 *u. síni*.

Uachtur G., n. pr. Upper Gabra, “a great hill in the plain of Leinster”, gl. 121, 120.

uade, uadib, see *ó*.

uair, for, because ; 102, 59 *huair assoith la Hésu in grian* ; 129, 2 *uair is ed ainn as tressam*.

(h)*uan*, see *ó*.

uarach, acting only for an hour (?) ; 115, 42 *ni bu huarach im séirc Dé* (sed *semper, gl.*). This is certainly what the glosses take the word to mean, but it is an extraordinary use of the word : *uarach* as a derivative from *uar* ‘hour’, can hardly be made to denote ‘intermittent’! The word was no doubt chosen to get an assonance with *suanach* of the preceding line, but it was more probably intended to bear its normal meaning, ‘cold’, ‘chilly’, i.e., ‘without fervour’. It is used as an epithet of the devil and of hell, S. na Rann, 942, 8350.

úas, above ; 111, 19 *in tlacht úas ligdaib* ; 130, 14 *huas domun* ; in cpd., *os chinn*, above [the head of], 114, 30 ; with pronom. element, *úasum*, ‘over me’, 129, 8, 135, 62.

uasal, noble ; 26, 10 *co rig n-ú.* ; 130, 9 *huasal trinoit* ; 112, 6 *co nhuasail hiris*.

uasal-athair, patriarch ; *pl. gen.* 134, 15 -*athrach*.

uaser, where F has *óser*, can be nothing but ‘*younger* (brother)’, referring to Joseph in relation to his brethren, 26, 9 though the gl. gives *anuasal fer* ; cf. S. na Rann 3142 *Ioseph ossar a mbrathair*, and see 7137.

uasum, see *úas*.

uath, horror ; *pl. dat.*, 131, 30 *co n-ainbthib huathaib*, which the gl. expands into *ocus co n-uathaib* ; perhaps only adjectival.

uathach, horrible (of hell), 131, 39.

uathed, in phr., *i n-u. 7 hi sochaide*, ‘amid a few or in a multitude’, or perhaps ‘alone or with others’.

ucht, bosom, lap ; 120, 96 *inn-a hucht*.

Uictor, the angel Victor, ‘the common angel of the Scotic race, even as Michael is for the Hebrew race’, 98, 7, 102, 47.

[*h*]*uile*, all ; 29, 41 (*huili*), 30, 50, 98, 5 (*tar Elpa hu.*) 101, 37 (*huili*). 126, 200, 135, 47 (*na huile nert, pl. acc.*).

uisse, suitable, fit ; *compar.*, 102, 60 *ba huisse soillsi fri éitsecht na nóeb*, gl. *ba coru*, ‘fitter’.

ulc [*olc*], evil ; *dat.*, 123, 142 *ar ulc fri*, ‘to the detriment of’ ; 159, 10 *ar iffern co n-il-ulcc* ; see also *etc.*

ulli, L. 28, 32.

- um*, suffix pron. after verbs, 'me', 26, 11.
unn, suffix pron. after verbs, 'us', 28, 27, 29, 38.
Ur, of the Chaldees ; 28, 27.
urlatu, obedience ; *dat.* 3, 133, 1 i n-urlataid aingel.
usce, water ; *pl. dat.*, 131, 32 ar uscib luathaib.
ut, L. 28, 26.
utmaille, unrest, activity ; 26, 3 itir foss no *u.*, gl. *cid for imtecht.*
ymmor, hymn ; 102, 51 ; *pl.*, 100, 25 *y'mmuin.*

IV.

GLOSSARY TO THE *AMRA* (TEXT ONLY).

Abbreviations as on p. 217 with the following :

Ad. = Adamnan's Prayer (No. 34).

Cr. = The Amra of Colum Cille (ed. O'Beirne Crowe, Dublin, 1871).

YBL = Yellow Book of Lecan.

a, poss. adj. pron. 3 pers., his ; it hardly seems to occur save in the sg., but it is not always certain ; 185. 190. 191 (*a meit?*). 323 (*a huath*, where the *h* is merely formal). 331. 430. 463. 484 (tre n-*a chian?*). 493. 511². 516. 519. 533. 598. 611. 637.

abb, abbot ; 263 cell cen *abbaid* (*acc.*).

acallaim, conversation, act of conversing ; 459 ar mind n-Axal n-acallaim, where gl. gives no hint to determine the construction, but LU gl. (a) no'aicelled, 'he conversed', (b) iar n-acallaim. De dó-som, 'after God's conversation with him', (c) 'his conversation was second to that of the angels, which was the best' ; YBL simply says, 'our noble, to whom came the angel Axal, to converse with him'. No grammatical analysis can be extracted out of any of the glosses.

accobur, desire ; 439 a. a sula.

adaig, night ; 310.

adbud (?) 574 ar a., gl. *ainmni* or *adb-chlos*, 'abstinence' or 'pomp', on T and LU, but YBL has only cach adbchlos dorindi is ar saer-clandacht darindi, 'whatever pomp he did (exhibited), it was for nobility (free-clanship) he did it' ; he shewed hospitality for a valid reason, which reason is not very clear ; and the more so that the next line contains another difficult word, *udbud*, which is very like this.

adcoi, he will tell, narrate ; 401 gl. *no'innisfed*, YBL *no'faisnoded*. A good example of (fut., viz) s-aor. conjunctive, *coi* : \checkmark *cód* [cuad] = *tei* : \checkmark *téig* [tiag].

adfét, he told ; 412 gl. *no'aisneided*, 'narrabat', prob. intended as *adfeded*, but see *adfiadaim* in Gl. Hymn.

adrانacht, was buried ; 550 a. ria n-aes, gl., *ro'adnacht* ; LU has *ad'rād-nacht*, YBL even *'randacht* : all three point to the one pronunciation, *dn* = *nn* = *nd*.

Aed, n. pr., son of Ainmire, 555.

aer, air ; 620 in t-*aer*.

aes, age ; due period of life-time ; 550 ria n-aes = ria n-*a aes* [prps. *a éis*].

aguth (?) 547 ; n-aguth i n-athfers, where the context suggests *ath-guth*, 'second voice', as *ath-fers*, but the gl. gives *aigthide*, 'fearful', as if *ag-guth*, 'terror-voice' ; both explanations are given in LU and YBL.

ai, his, 'le sien' ; 260 huile bith, ba *hai* he, 'it was his' ; gl. ba *leis*, apud eum ; but YBL has uili bith ba he a *ai* i. a selb uili atbath o adbath-som, 'all its possessions died when he died', apparently extracting *adbath* out of *bith ba he a ai* (!).

ai (?) 533 fo lib ligi *a ai*, which LU gl., 'oh sages', a *eolchu*; YBL does not interpret the word but reads robo maith lib ligi a ai d' [flagbail], where the position of *a ai* forbids it to be taken as explanatory of *lib*, and suggests 'his grave', i.e. Columba's.

aias (?) 620 apparently only bad spelling for *a aes*, 'his age', as gl. has it ; YBL omits the phr. altogether.

aicestar, s-pret. of *adchiu*, 'I see' ; 310 nad adaig aicestar ; but the gll. give *aicther*, *aicither*, *faicther*, as if pres. pass. !

aicellestair, he addressed, conversed with ; 587 a. fri hangel.

[*aidbib*, great ; not in our text. LU airbrib *aidbib* aidbsib, 350.]

aidbse, chorus (of praise) ; or vision, appearance, as the gll. give, 350 gl. *taidbsin*, 'the appearance of the black demons, or the chorus, the unison song of the men' &c. as LU explains ; YBL gl. 'he prophesied', or 'it hindered the deeds of the demons', i.e. the beautiful (*taibsenach*) song of C.C. The text as it stands cannot be construed : YBL reads argair gnimu di' aidbsib arbrib no haidbsib ; quoting the famous verse, given in Cr. pp. 10, 11.

ainm, name ; 511. 617. Ad 8.

airbrib, 350, in crowds ; (see the quotations given in *Hom. Pass.* gl. p. 836 *oirbir*), but the construction is not intelligible. Our gl. *inna n-immed*, 'of their multitudes', is also given on 302, *ránic Axala ro-huirbriu* archangliu, '[with] great multitudes', gl. *co himmed*, where LU has *la arbriu*, 'with crowds', as also YBL.

airchend, sure and certain ; defined, assigned ; 243 ba ar n-*airchiund*, 'he who was our assured [protector, advocate (?)]' as YBL gl., tallad fornn anti rob airchend d' ar n-*etarscarad* fria ar mbochta 7 fria ar n-adaid-gni do breith uann i. C.C. 'he who was destined to sever us from our poverty and to take our wretchedness from us'.

airm, place ; Ad 6 angel-airm, seems to mean, 'place where the angels are'.

al-liath, 624, where *al* is gl. 'beauty' [quasi *aille*] ; but see under *liath*.

Albu, Scotland ; 553.

amne[rf], weakness ; 550 (LU *aimniurt*, YBL *aimnert*).

amra, *amrad*, eulogy ; 660 amrad in-so ind rig, where the gll. add amrad [= *amra*, 'wonderful'], in *rad*, or in *rath*, or in *rith*, or it is = *am-reid*, 'not smooth' ; or it means *am* = 'death', and *rad* = 'saying', or *am* = 'heaven', quasi *nem-rath*, 'heaven's grace' given to him in reward. LB has the same, but YBL is a little less lavishly fantastic and gives only, 'not smooth is it in its words', or 'wonderful the reward that was given for it'.

amridir, compar. to *amra*, 'wonderful', 408 'one who would be more wonderful than C.C.', so all the gll.

án, noble ; 604 gein n-*án*.

anacul, act of saving ; 194 m' a. de mur theinntide.

andil, un-pleasant ; 561 ni handil (lem, acht is *dil*, adds gl.).

angel, angel ; 300. 344. 587. Ad 6, there being in every case something abnormal in form or construction.

áni, beauty ; fasting (?) ; 574, but there is nothing to shew what is its meaning exactly.

anim, prob. *ainim*, taint, blemish ; 675 cen a., YBL has cen *ainim uathmar granna*, ‘without frightful ugly stain’.

anim, soul ; 511 beo a *anuaim*, [an unintelligible spelling found in all, which seems to involve an ety. gl. *an-uaim*, ‘without seam’, said of the soul (?)] ; gen., 236 less *anma*.

anmni, endurance, abstinence ; 459 ba hanmni ar beba, gl. ‘of dearth of drink he died’, do lugu digi atbath ; LU also adds *do itaid*, ‘of thirst’.

ár n-, our ; 236. 243. 246. 459 (?).

ar, conj., for, because ; 243. 246. 249. 252. 256. [405 *ar ó* (?).]

ar, prep., 1. upon ; 2. for, on behalf of, on account of :—

1. 422 *ar chathru* (?) ; 428 *ar assaib* ;—

2. 425 *ar Deu* ; 514 *ar imbud* ; 535 *ar saeth* ; 539 *ar credla* ; 553 *ar iffern* ; 574 *ar adbud*, *ar áni*.

ar-, apparently prep. prefix, of no very clear reference or construction :—459 ba hanmni *ar-beba* (?), cf. 243 *ar-don*-bath (?) ; 657 *ar-dlecht*, gl., *ro-dlecht*.

archangel, archangel ; 302 *archangliu*, acc. pl., = *la a.*, [i n-airbib?] ; Ad 9 co *harchangliu* Héil.

ardd, high ; 269 co *ha.*, (he arose) ‘on high’.

ar[d]-chathru, prob. intended, 422, ‘high cities’ (?).

ardonconniath (?) 236 ni less *anma ar sui a.*, gl. ‘our sage, who has gone from us into a fair land’ ; quasi

ar- don- conn- iath

atrullai huan i n-iath cain.

But our gl. also suggests that *conniath* is formed from *condio*, ‘I salt, season’, and tr. ‘he who seasoned with his teaching our stench of sin and transgression’. LU has the same with a third explanation, by *condi[tus]*, ‘buried, hidden away from us’. YBL gl. as follows : ‘it is not to the welfare of our soul that there has been severed from us the sage who used to protect the men of Ireland and Scotland’, where *bid ac forcomet*, shews that the gl. only adds another speculation, quasi *ar-don-conniath*, ‘who protected us’, equating *-conniath*, with the root of *-comet*. YBL then adds the *condio* guess, and renders, ‘the sage that used to expel from us (*ro-indarbad uaind*) our sins &c’. These speculations are therefore,

$$(ar\ don)\text{conniath} = \begin{cases} \text{(a) } cain\ iath, \text{ fair land,} \\ \text{(b) } condio, \text{ I season,} \\ \text{(c) } conditus, \text{ buried,} \\ \text{(d) } con-emim, \text{ I protect.} \end{cases}$$

There is only one thing certain about these glosses, and that is that all are wrong.

argair (?) 350 a. gnimu Dé aidbse &c. Cr. has totally misapprehended the drift of the gl. in LU., which means, ‘the eulogy the people gave him (C.C.) distracted his mind, hindered it from being absorbed in God’ ; as also given in our gl. *ro-airgair immi* &c., but it adds *ro-ergart* gnimu Dé &c., prps ‘he protected the works of God from the apparition of the dark demons’ ; and the third gl. suggests that it was the words of Basil that forbade him (from nourishing or

- exhibiting pride). YBL gl. *ro·thairrngir*, or *ro·thairmiscistair*, he 'prophesied' or 'hindered'.
- ardlecht*, was due ; 647 gl. *ro·dlecht*, as also LB, which adds is *ard-follus* quasi *ard-lecht* (?) ; YBL gives *ro·dlig de tocht amal dleagar do chach*, 'it was due from him to come [or be silent] as it is due from everybody'.
- armbert* (?) 346 *armbert* Bassil bráthu, but LU and YBL have only *arbert*; T gl. *ro·erbert*, 'Baithin used (quoted (?)) the words or the judgments of Basil to subdue C.C.'s pride at being so celebrated by Irishmen, so that (YBL adds) his prophetic power abandoned him, and there was a crowd of demons accompanying him &c'.
- arthu*, acc. pl. of *arad*, ladder [p. 163, 21] ; 422 fri arthu ar chathru, gl. fri aradu na cathrach nemda.
- as*, out of, from, (Lat. *c.r.*), 331.
- asnei*, he tells ; 219 ris re asnei C. cen bith, 'story when it tells of C.C.'s death' (?) LU *aisneid*, YBL in re a n-*aisneidend* duind in scelaige, our gl. *aisneiter* dún.
- as·ra·la*, he put away (his diseases) ; 318 gl., *ro·la ri na sacart a galra ule de*, *as·la*, perf. *as·ro·la-*.
- assaib* [sasad] (?) 428 ar *assaib* rigthier, gl. ar *sastai'b* do ir-richiud, prps. 'for satisfactions to him in the kingdom (of heaven) ; YBL ar *sassad* ir-richiud d'agbail, joined on to the next item ; so nearly LU. But none of the gll. pay any attention to the unintelligible *rigthier*, which can hardly mean anything else than 'he is crowned'.
- ass'id·rocaib*, 300 probably = *ass·ro·fo·od-·gab* with infix. pron. *id*, see under *rocaib*.
- ath-fers*, second (?) verse ; 547.
- atgaill*, [ad-glad-ur], he spoke, talked ; 587 *atgáill* gramataig gréic, 'he talked (!) Greek grammar'.
- ath-las*, was *re-lit* ; 657 'the lamp that was extinguished in this life', *ro·athlas* 'yonder in regno cœlorum' ; but the form is awkward, for the root is already *lass-*, 'to blaze', so there is probably an absorption of the assimilated passive ending, unless the verb is to be taken as a neuter.
- atnoi*, [adnai YBL] (?) ; 555 Aed a. ule oll-doine &c., all the gll. *ro·aithnestar*, *ro·aithnigestar*, 'he ordered' or 'he knew' ; but as in either case it is impossible to construe the sentence, on any text, we may suspect a possible reference in the original text to an *atnaig*, 'he gave,' as in the gl. *dorat*, 'Aed gave seven cumals to get his name inserted in the Amra.' The words *ule oll-doine*, must conceal some distortion of the text, but conjecture is futile.
- atronnai*, he bestowed, distributed (?) ; 574 a. gart nglan, 'he exercised (bestowed?) great hospitality,' gl. *ro·ernnai*. But YBL seems to give a different turn, 'the descendant of Conall escaped (*terna*) through the pure gift he made, so that his city is in the presence of God,' *terna hua Conaill triasan tidnacal glan doroine, co fil a cathair a fiadnuise De*. It is possibly only *rann-aim*, 'I divide, distribute.'
- atruicc*, prob. 'he arose,' but the form is novel = *atraig* (?), 269 gl. *con-nargaib*, 'he arose,' LU *attruic*, gl., *atraracht*, id. ; YBL *atric*, gl. *adracht*.
- Axal*, name of the angel, *Aurilius*, sent to encourage and strengthen Columba, as *Victor* was the name of the angel sent to Patrick ; 302 [*Axalu*], 344. 459. The gll. know the connexion with *auxilium* (304),

but nevertheless, do not abstain from the ety. gl. i. *ucca + sola*, 'sole choice', a hybrid of Gaelic and Latin (308), quasi 'the one city that each would choose, heaven'.

ba, copula, in past tense ; prefixes *h* to initial vowel of predicate ; 243. 246. 260. 344. 456.² 459. 463². 469². 471. 598.

bad, copula, in condit. ; only in 408 (where the construction is unintelligible), *bad in-amridir*, gl., bad amru ; LU has *badib* (!) amradair, (tr 'was equally-noble,' or 'was more truly learned') ; YBL has *bad in amraither* (gl. bad amru).

bás, death ; 453. 509.

Bassil, n. pr., 346, St. Basil.

bath, he died ; 240 bath ; 243 do'n'bath, 'has died to-our-loss,' 246, in both cases gl. *atbath* ; so 608 *bathar*, LB. gl. and YBL gl., though both T and LB suggest *no'bethe*, as if they contemplated *bathar* as a quasi-passive form, (cf. *atathar* and *bither*).

batar, 569 see *bói*.

beba, red. perf. 3 sg., will die ; 459, gl. (by all), *atbath*, 'he died,' but the text seems to indicate *ar'beba*, quasi *ro'beba* (?).

bél, lip, mouth ; acc. *pl.*, 569 cluidsius borb-beolu bendacht.

bendacht, act of blessing ; 569 'he forced foolish lips to bless', (when they wished to curse).

beó, alive ; 408. 511² ; acc. *pl.*, 240 *biu*.

beóil, fatness ; flesh ; 435 sechnais beoil (LU) but YBL and T have *sechrais beoil*, where the gl. has *ro'sechnastair a anam ar na ro'chaithestair a saith do 'n feoil uair* [is] searcholl feoil, whereas LU simply gl. *do'sechnad in beoil*, 'he avoided flesh'.

bias, rel. fut. of substantive verb, 408 *bias beo*.

binn, melodious ; 463 (guth) ; 624 (beo).

bith, world ; [219 cen *bith* (gl. cen a *bith i mbith*), but LU has *beith* 'existence,' and YBL cen *bid*, all prob. taking it = *beith*;] 260 *uile bith*, prps = 'every world,' or 'all existence' ; 509 *bás bith*, gl. 'eternal death,' or 'death in the world', *bás tre bithu*, *is in bith* ; 598 *do'n bith*, 'came into the world'.

biu, see *beó*.

bo, copula, after neg. or (prep. cum rel. =) conj., 326 dia mbo goiste celebrad ; 507 *ní*, na *bo* recht rig.

bocht, poor ; dat. *pl.*, 467 *bochtaib*.

bói, verb substantive, 'was in existence' ; 275 fot mboi, 'as long as he lived' ; 278² *boi saegul-sneid*, *boi séim-sáth* ; 282 *bói sab* *suithe* ; 285 b. dinn oc libar l.-d. ; 328 b. a huath for demon ; 408 coich b. ; 438 b. cath (?) ; 440 b. cast ; 449 b. less lan ; 451 b. leor less ; 453² b. huasal, b. obid, b. huasa *bás* [in some of which it is certainly wrong, for there is no imaginable reason for *boi huasal*, and indeed the gl. YBL gives *bai cor'ba uasal-sacart he*].

borbb, rude ; 567 b. *beolu*.

bráthu, judgments ; 346 armbert Bassil b., where gll. i. *bretha* or *briathra*.

brón, sorrow ; 611.

buaid, victory ; 445 cloth-ond oc b.

buich, 611 gl. brisiud, as if from *boing, bach*, ‘to break’; but also gl. *ety. boi uch*, as if the word were only *uch*, ‘sigh’!
buidni, crowds, (of angels); Ad 6.

cach, *pron.*, each ; 401 [chacun].

cain, fair ; = *denam*, 358 (gl.-gnim) ; *cain-sruth*, 579.

cairpdíu, chariots ; 539, acc. pl. of *carpat*, (gl. *carbtu*).

cais, hatred ; 358 gl. *cais*, ‘miscais’.

car (?) 367 ut *car Casion*, see *ut*.

cath, battle ; 542 c. *sír* ; *pl.*, 370 *catha*.

cath, 438 .i. *catholicus* (!).

cathair, city ; 564 ; *gen. fri arthru ar[d]-chathru*, 422 (gl. *na cathrach*).

cathra, (n. pr., gl. of *Cathair Mor*) 674.

cech, (adj.) each, (chaque, folld. by subst.) ; 282. 456. 471. 535.

ceird, see *cerdd*.

ceis, little harp &c. ; 263 gl.

celebrad, act of saying mass ; 326.

cell, church ; 253 c. *cen abbaid* ; 495 *cét c. custoi tond* ; 219 *cen chill*; Ad 20 col C. *Cilli*.

celmaine, omen, destiny ; Ad 4.

cen, without ; 219². 263². 675.

ceo, and (?) ; 435², see 230 and sub *sceo*.

cerdd, art, profession ; 463 c. *cleircechta* ; 611, *chuind* ; 331 as a cheird [*cleircechta*].

certo, (Latin ?) ; 620.

césaim, I suffer ; *pret. 3 sg.*, 321 *ro-chés* ; *imperf. 3 sg.*, 471 *no-chésad*.

cét, hundred ; 495 c. *cell*.

cetal, song ; 655 *dron-ch.* (of this eulogy).

cethri, four ; Ad 12 *na c. sen fichtet*, (24 elders).

cethrur, four persons ; *gen.*, 486 *slicht cethruir*.

cian, distant ; 484 *tre n-a ch.*, (gl. *is fata*, ‘it is long’).

cich, (*✓ci-*, red. perf. ?), ‘he saw’ (?) ; 675 *do'm'chich* (gl. *co ro'ma-accara*, ‘till he saw me’?).

cill, cilli, see *cell*.

ciúil, [ceól] song ; 314 *nadgenet ciúil* (pl.).

cleircecht, clericship ; 463 *cerdd cleircechta*.

cleir [cliar], clergy ; 499 *ni ellastar cloen-chleir*.

cler, clergyman (?) ; 294 *o chleraib*.

cloén, perverse, false ; 499 c. -chleir.

cloth-onn, stone ; 445, gl. *cloch clochi*, a stone of stone, because *ondi* means ‘stone’.

cluidsius, he subdued ; 560 gl. *ro-chlói* ; see under *-us*.

clunim, I hear ; 204 *clunes*, qui audit.

co (h-) *prep.*, to, towards, up to ; 226 *co h'India*, (but also = *coi*, ‘road’ !) ; 422 *co domun* ; 637 *co hether* ; 635 *co ec* (?) ; (Ad) 1 *co Dia* ; 6 *co hangel-aim* ; 8 *co harchangliu* ; 412 *con-nú*, gl. *corríci nuu*.

- co* (*n-*) *prep.*, with ; 383 roinn co figuir ; 604 co nert ; 675 co nhuaisli.
- co, conj.*, so that ; till ; 484 co taslai (?) ; 490 co talluid ; 545 co nach rega ; 635 co ecuas.
- coich*, whose ; 408², coich boi, c. bias.
- coirm*, ale ; 435.
- col*, crime ; (Ad) 20 (sic gl., or = *colo* Lat.).
- coluain*, body ; 637 gl. i *colainn*.
- Colum Cille*, n. pr. 219. 269. 405. 474. (Ad) 1. 20 (gen.).
- combuich*, he broke ; 321 gl. cain ro'briss, pret. of *com-bong-*.
- comslechtaig* (Ad) 12 *comslectaib*, (gl. cumtaigib 'buildings'; *comlechtaib* i. *comthinoltaib*, 'assemblies').
- Cond*, n. pr.. gen. Cuind 611, Cuinn 527 [O'Quin].
- confich* (?) 602 *confich*, figlestar, gl. 'that which he sewed'.
- congein*, was born (?), he begat (?) ; 604 congein de gein, gl. ro'genair gein n-an, Y.
- conoiter, con-rooiter*, is preserved (?), (but gl. knew or guarded), 240 gl. ro'choimet, is qui custodiebat ; 333 conroiter recht, gl. rofitir com'mor, 'he knew greatly'; here the words *ind rechta* must depend on *sonuirti*, which is the object of ro'fitir, so that com'mor, 'greatly', is intended as the ety. gl. [!] of *con-oiter*, √av 'to preserve.'
- conuail*, body (?) ; 542 gl. as if *colain* 'body', but 566 gl. of Connall, (or, cotach conuail means 'peace between body and soul', as an *al.* gl.), and 575 apparently O'Connell. In either case, whether body, or Connall, be intended, it is wrong.
- corp*, body ; *gen. cuirp* 519 ; in 675 it is evidently wrong, prob. for *Coirpre* Nia-fer of Leinster.
- cosc*, act of restraining ; 474 cosc tuath, 'the tribes were restrained by C.C.'
- cotach*, alliance, agreement of peace ; 566 foi c. C., gl. 'at observing the peace of C.'
- cot ro'lais*, 292 where *cot-* is prob. only *co*, 'so that', see *lassais*.
- credla* [credal], faithful ; 539 ar credla cairpdiu, gl. 'hence he put this judgement on them, for the faithful chariot of his body'.
- creis* (?), 432 sui slan *creis* Crist, gl. (a) = *cretis*, 'he believes', (b) from *creo*, 'he grew', or (c) some form of *cresco* (!) 'inorbairt', 'increase'.
- cridi*, heart ; 456 la *cridi* cech ecnada.
- cridochtaib*, 294, o chleraib c., which the gl., *docht a chríde*, seems to analyse as *criid-docht*, see *docht*.
- Crist*, n. pr. 432. 481. (Ad) 20.
- croch*, cross ; 423 iar n-a *chroich* ; 598 ba sír do'n *chruch* a chuimni ; 617 ainm *cruchi*.
- chuaid, 385, A *cubaid* (?), -but the gl. seems to hint at *ro-chuaid* as merely for *ro-shuid*, 'very sage' (!).
- cualammar*, we heard ; 405 where the text seems to read *r' o* (!), 'we have heard from C.'
- cuici*, up to this (?) ; 620 cuici a ias (?), (gl. 'up to this his age', cosse a æs [conice so, Cr.].
- cuil* (?) 530², gl., *cuil* deim de eot, 'he did nothing of jealousy', but see *deim*!

cuili (?) 521, cuili neoit, gl. ro'choillestar gainne, 'he suffered niggardliness' (?).

cuillsi'us, he destroyed them (?) ; 519 tule a chuirp cuillsi'us, 'as to the lusts of his body he suppressed them'.

cuimni, memory ; 598.

Cuind, see *Cond.*

cuirp, see *corp.*

cuitechta, company (?) ; 268 gl., 'when the company of God [i.e. the angels] came to meet C.C.'

culu, chariot (?) ; 187 culu tria neit, gl. 'as goes a scythed chariot through battle, be it thus my soul may go through the battle of demons to heaven' ; *cul* is gl. by Cor., as 'chariot', but the speculations of the gl. show no light on the construction.

cumachtach, powerful, of Christ ; (Ad) 20 ; fem. dat. sg., 331 as a cheird chumachtaig.

custoi, [quasi *custodit*!] 495 gl. cometaid, 'he keeps, guards'.

'd', infix pron. ntr., 513 fo'd·ruair, *id* effecit.

dal, meeting, assembly, 624.

dag, good, 342, (but *dag* is not used save as crude adj. in composition so that *dag-[imba*, or something] would have to be read, 'good-(death)').

díma, was granted, (?) 339 suithe dó *díma* deochta, gl. *ro·dumad*, 'was granted', but also *dámtha*, which is not clear of construction, 'concessions of the Son of God' (?), where *ro·boi* becomes inexplicable.

de, prep., from, out of ; 194 n'anacul *de* mur theinntide ; (di, 471). 204 (hears) *de* nem ; 233 *de* de[is?] Sion (gl. *do dcis* in tS., 'at the right hand of Zion') ; 269 atruicc *ro·arrrd* tráth Dé de Cholum cuitechta [Cr. has no *de*] ; 530 *deim* *de* eot, *de* formut ; 504 congein *de* gein.

dím, from me, 671.

de, cpd. pref. from it, him, 350 (al. gl. arrogart *de*) ; 657 (*ro·)dlecht de*, 'was due from him'.

Dé, gen. of *Dia*.

deacht, deity, 339 (suithe ?) na deachta.

dede (?) seemingly = 'right hand', 545 nech rega rig-mac for dede De, 'the prince will not come upon the right hand of God' ; cf. also 233 where *dede* Sion, is gl. 'do *deis* in tS.'

deilm, noise, 214.

deim (?) 530² cuil *deim* *de* eot, *de* formut, where gl. seems to have *deim* = *ní*, 'nothing', 'he did nought of jealousy &c.', [quasi *deme* 'neuter',] but gives also as gl. = *demo* (Lat.), 'I take away', in which case the *cuil* seems to be taken as objective to *deim*, 'takes away impiety' (!).

deimthechta (?) gl. 'was taken away, removed', *ro·digbad*, apparently as if *de-im-thecht*.

demal, demon ; 323 (gl. demon) ; if the *m* is aspirated, it is simply the word *devil*.

denam, act of doing, deed ; 358 cain-d., gl. cain-gnim.

Deo, 572, see *Dia*.

dér, tear ; 195 gl. 'place in which tears are shed', bale hi teilciter idéra.

derb, certain ; 342 (gl. *demin*). 644.

desestar, he sat ; 572 oc Deo d., O. Ir. *dessid*, pl. *desetar*.

Deu, 425, see *Dia*.

di, 471, see *de*.

Dia, God ; 185². 190. 194. 204. Ad 1 ; *gen.*, *Dé*, 229. 269. 300 (De angel, note inversion). 352. 545. Ad 12 (De Athar) ; *dat.*, *Deo*, 425 ar *Deu* (pro Deo) ; 572 oc Deo desestar (apud Deum).

di-a n-, by which ; 608 *di-a mbathar*.

diall, declension (?) ; 680, where the gl. seems to hint at the *modification* the poet had put on the [meaning or form (?) of] the words in his poem ; but it is all hopeless guesswork.

dibad (?) 657 gl. *do·ra·dbad*, i.e. *do·ro·dibad*, 'was extinguished'.

dibad, death, 297.

díd (?) (for *ditiu* ?), shelter ; 469 ba *díd* do *bochtaib*.

dilcen, 243 gl. *dilged* and *adilgnige*, and Cr. gives even *dlige* (*dligthech*) ! If *adilcen*, it would mean 'needy' ; but if *di-leg-* is suspected, then *di-lecun*, 'remission' ; all is vague.

dím, from me ; 671, gl. *dím-sa*.

dín, shelter, protection ; 469.

dind, fortress, stronghold ; top ; 282. 285 (*dinn*), but gl. apparently *co aclethi*, 'to its ridge', cf. O'Dav., p. 75 *dinn* i. *ard no cleith*.

dindgna, height, hill ; Ad 12. i *ndingnaib Dé*, gl. *hi cumtaigib*, 'buildings, ornaments, shrines (?)'.

dir, fit, suitable, but 401 gl. *ret*, 'a thing', *cach ndir-uais*, 'every lofty thing', *cach rét huais*.

di-sceoil (?) 211 ni d., gl. *cen scel*, 'unstoried', or *dis* in *scel*, 'poor story' ; but there does not appear any reason for the *gen.* form of *sceoil* ; Cr. has gl. *duthe sceoil*, 'folly of story'.

di-scruit, inscrutable ; 467.

diu-tercc (?) 194 *m'anacul de mur theinntide d. ndér*, where the gl. first has, 'a place in which tears are shed', evidently reading *du i teilcter*, instead of, or as analysis of, *di-u tercc* (!) ; and next, takes it = *diu* Latin, and *dercc* 'eye', as a Latin-Irish cpd., = a long look (!), perhaps intended as *deod-*, 'last look' ; but *tercc* (of our text) means 'few, scanty'.

di-ulaing, intolerable ; 215.

dligthech, lawful ; 481 eter *dligthechu* (*τούς*), gl., 'angels & archangels'.

dn, infix pron., 'him', 481 *no·dn·geilsigfe*.

do, prep. (cum dat.) *a*, [give] ; to *b*, [go] towards ; 211 *d'*, 312. 467. 469². 493 (b). 611 ; *dam*, to me, 681 ; *dó*, to him, 226. 339. 644. 647².)

do, perfective prefix ; 675 *do·m·chich*, 'may he see me' (?).

dó, two ; 204 mo *do nuail*, 'my two cries'.

dochétal, music ; 490.

docht (?) 294 o *chlaraib cri[d]-dochtaib* ; it is impossible to say with any certainty what it means : *gloomy*, *silent*, *reserved*, *learned*, are tenable as speculations.

dóinacht, humanity ; 425 ar Deo *dóinachta*, but it is difficult to explain the *genitive* here ; the gl. apparently inverts the words, and tr. 'for the humanity of God's Son.'

doinē (?), 555 A. atnoi ule oll-d. &c., where the gl. gives no explanation of *oll-d.*; *doinē* should mean ‘men’, but perhaps *duan* is at the bottom of the puzzle, and it means ‘poems’, and perhaps it is something quite different from either!

dóinib, [dat. pl. of *duine* ‘homo’], 467. 572.

·dom, infix pron. 1 sg., 668 *ro·dom·sibsa* (?), gl. *ro·m·fuca*, cf. 660 *ro·dom·rig*, gl. *dorat rige dam*, ‘gave kingship to me’.

domun, world; 422 co d. *dringthier*, gl. *ad caelum*, or *ro·bo do a shomain*, which latter has again an alternative, ‘to him his good-gift’, or ‘two his good-gifts’. But how *domun* is to mean *heaven*, does not appear, for *domun* means the *world*, and not the sky, unless we elect to read Lat. *domum*!

dosluindim, I interpret, explain; sec. *jut.* 3 sg. (?), 252 *dosluindfe*.

·don, infix pron., ‘us’? 660 *for·don·snaidfe*.

do·n, dat. def. art., 598^a *do·n* *chruich*.

dringim, I leap, press on towards (?); 422 *dringthier*, with unintelligible ending *-thier*, found also 428 *rigthier*.

dron, firm; 555 d.-chetal.

druib (?) staying (Cr.); 611 where the gl. has ‘there was breaking and sorrow in the city of Cond from the *do·druib* that fell upon C. Cille, when he went yonder [heavenward]’; but *druib* and *do·druib* are alike uncertain in meaning.

dub, black; 671 *menna duba*, gl., *na mennata duba*, ‘the black mansions’.

dui, fool, non-sage, opp. *sui*; 226

dul, act of going; 611.

e, he; 260 *ba hai he*.

ecce, Lat., 620 *ecce aer*.

ecnaid, sage, learned person; 456 *la cridi cech ecnada*; pl., 316 *nad éitset ecnaide*.

eigim, I cry, scream; 190 *lurgu*, i n-eigthiar, ‘in which there is crying’, another incomprehensible ending (-thiar) of pres. pass.

heil, see *El*.

eitse, *eitset* (?) 509 *nad eitse bás bith*, gl. ‘that there be not fated (?) for him death for ever’, *eitse*, quasi *istud* (?), but it can hardly be anything else than *ne audiat* [or perhaps ‘*ne moriatur*’]; 316 *nad eitset ecnaide*, gl. ‘sages cannot tell it’, *ni hetat* a *aisneis*, or ‘one sage does not listen to another’, *ni heitsend* [and Cr. adds two more suggestions, one rendering *eitset*, ‘they die’, and another reading *ecnach* for *ecnaide*, with even a third speculation, adding *niad* to *ecnaide*.]

El, God; Ad 9 co *harchangliu Héil*, gl. *quia idem est Hel et deus*.

ella[. . .] (?) *ellach*, ‘conjunction’, 392, but the text in Cr. has *ellacht*, gl. *ro·ellged*, ‘conunctum est’, of the harmony of the moon’s course with the sun’s course.

·ellar (?) 502 *do·ellar* *fó inbuilg*, with a bewildering abundance of impossible glosses, ‘he gave them to salt’, or ‘he milked them’ i.e. ‘he pacified them’, [LU, ‘he used to view them under the meanings of their evil’, reading *a n-uilc* for *inbuilg*; or, ‘he used to visit them that he might inflict his proper penance on each’; or ‘it was the catching of a flock’; ‘he used to milk belief upon them’; or, ‘he milked them for *sallund*’, (see *inbuilg*). Thus *do·ellar*, is twisted into *no·fegad*, *no·taidled*, *gabail ella*, *no·immulged*, *no·sbliged* (!)].

ellastar (?) 499 ni ellastar cloen-chleir, gl. 'he did not nourish a place where there abides a perverse clergy', ni *ailed*; but cf. *ell*, quoted II, 194 note².

ecla, learned, skilled ; 344 ba heola Axal.

eot, see *éit*.

erailim, I enjoin ; Ad 1 do'm'erail, 'he enjoined me', or perhaps *do'm erail*, 'to enjoin me'.

ergnaid, wise, prudent ; 486.

eris, heresy ; 504 nad heris.

esce, moon ; 392 immuaim n-esc[i].

éit, jealousy ; 530 cuil deim de *eot* (*dat.*).

ether, ether ; 637 co hether.

eter, *etir*, amongst ; 392 eter scolaib ; 383 etir libru (*acc.*) ; 381 etir dlig-thechu ; Ad 12 etir comslectaib.

faig, he sewed ; 350 faig ferb, gl. no'fuaigned ; LU adds *no'figed*, 'he wove.'

faith, prophet ; 229.

fecht, fight, violent deed ; time ; 608 nad fuich fecht, 'he fought not a fight', (or, 'at the time when' &c.) ; so perhaps 555, where LU has gl., *in tan*, 'when he should come'.

fechtnach, lucky, fortunate ; 420 (compar.) fechtnachu.

Fedlimid, n. pr., 494,—mthi, *gen.*

feraim, I effect, prepare ; 420 grés *ro'fer*, 'he effected a course' ; 637 *ro'fer* subai, 'he brought about peace', gl. *ro'ferastar*, and *foruir*.

ferb, word ; 360, gl. *briathar*, but LU quotes the three meanings *briathar*, *bolc* ('blotch') and *bó* ('cow'), given also in Cormac, p. 19.

-fess, was known ; 336² *ro'fess*.

fethal, ornament, insignia ; 272 but the gl. with its alternative *sithla* shows that the initial had been deleted as in LU *finn-ethal*, which the gl. read *sethal* = *sith-laith*, 'peace-prince'.

fiada, Lord ; 246 ar fiadait (*dat.*, gl. co har f.) ; LU gl. ety. co ar n*Dia maith*, [quasi *fia*(= *fð*) + *dia*].

fiche, twenty ; Ad 13 na cethri sen-find fiche (*gen.*).

fichim, I fight ; 542 ficed fri conuail, gl., dogniid fuachtain fri-a cholaind, 'he made attack upon his body' ; 594 *ficht* thuauth, gl. di-a *fich*, or di-a *fichtis*, *pugnavit* or *pugnabant* ; LB adds *fognatis*, serviebant.

figlim, I perform vigil ; 275 *figlis* fot mboi, he performed 'vigil' as long as he lived, gl. as denoting twelve hundred genuflexions daily, sic LU ; 602 *figlestar*, where LB gives also the same gl.

figuir, (metaphorical) figure ; 383.

fin (?) 594 fin nouit, gl., *finem nouit* (!).

find, white, fair, good ; 272 *find-fethal* ; Ad 13 na cethri sen *find* fiche, of the 24 elders, 'old-fair ones'.

fir, true ; 252 foccul *fir* ; 542 soich *fír*, LU gl. by *firinne*.

fir-ocus, truly near ; 204 *Dia f.*, gl. of God's omnipresence &c.

firian, righteous ; 204 *Dia f.*

fissid, seer ; 249 gl. ety. *fiss-síd*, 'knowledge-peace', LU adding *fis-aith*, 'knowledge-swift'.

fithir, tutor, teacher, 360, gl. ety. *in feth-athair*, the usual gl., LU adding *str*, or *amnas*, long or difficult.

fó, good ; 297 fo dibad, gl. maith a eipiltiu ; 533 fo lib. 502 fó in builg (?), LU giving an *al. gl.*, combo *maith no'immulged*.

fo, prep., under ; 495 fo ógi offrinn ; 513 fo recht noebs ; 654 fo thuind, gl., is foccul fo thuinn in scél-sa, ‘this story is a ‘word under wave’, if that be the meaning, but LB takes it as one word *fothuind*, which it defines as a ‘word that wounds a person’, also adding, *fotheind*, and gl. *fothendas*, ‘a word that oppresses all’ ; cf. also the entry *fothond* in Cor. Tr. p. 81, where unfortunately the verse quoted is unintelligible.

fochanaim, I sing ; Ad 13 fochanat riched, ‘they celebrate in song the kingdom’, dicentes ter, sanctus &c.

foccul, word ; 252, 654.

fodruair, perf. with infix pron., of *foirim*, fo·d·ruair, ‘he caused it’, 513, ✓*foirim*; but the gl. seems to have taken it as *fo-drub-*, ‘to stay’, gl., *ro·fodrubastar*, also given in LU along with *ro·furestar*; YBL has only *ro·fodrubustur*.

foidiem, messenger (?) ; 246 gl. in *foideim*, or LU intí *no·d·faidmis*, ‘he whom we used to send’; so YBL.

for, prep., upon ; 323, boi a huath for demon, gl. ‘by fear of, or fear on the part of, the demon’ ; 545 for dede Dé ; 555 fechta for nia nem, which is unintelligible ; the gl. gives no hint of the meaning, but LU has *in tan no'regad in tren-fer*, ‘when the hero would come’ [to heaven], and YBL has ‘to the hero, when he went to heaven’, do'n tren-fer in feacht dochuaid for nem ; in both cases, the explanation seems to demand a verb of *going*, and the inversion of *for* and *nia*, but it can only be vague conjecture. But YBL “adds, or *aed* means ‘fire’, or ‘an angel would come there in the shape of a flashing lightning’ ; or, ‘he ordered the eulogy to be made thus,’ &c.” The gl. refers to Aed, who gave seven *cumals* for having his name inserted in this eulogy of C.C. It is interesting to note that the gl. in LU quotes some lines of poetry in which it is said that ‘a single man of his draught-board would buy six *cumals* (female slaves).’

forchanaim, I teach ; 256 forcanad tuathia toi, ‘he used to teach tribes silence’.

forcelaid, teacher ; 256.

format, jealousy ; 530 cuil deim de formut (*dat.*).

foi, length, the length of time in which, so long as ; 275 fot mboi, ‘as long as he lived’.

fot (?) 504, where the gl. seems to take it as meaning, ‘he sent away’, ni *ro·foidestar* nech huaid ; this is perhaps supported by LU *foet*, which possibly might be analysed into *fo·et*, ‘he accepted’ (cf. *arro·et*), from *fo·emaim* ; but the YBL gl. is *fuireochair*, ‘careful, watchful, attentive’, which is also the gl. given in Cormac for *fot i. foitech*, ‘cautious.’

fresdul, act of attending on ; 272.

fri, prep. cum acc., towards ; 422 fri arthu ; 566 fri cotach ; 587 (conversed) fri hangel.

frisberim, I oppose, repel ; 249 in fissid frisbered homnu huain, ‘the sage who used to repel fears from us’ ; YBL has ‘he used to take away (?) from us (nobered uain) the prophet who had knowledge of the peace of God and men’ ; ‘he used to bear away from us our terrors and our fear, so that we should have no fear of the devil’ ; which is what our gl. says, *no·frithbruinded* &c. ; 516 frisbert tinu a thoib, where the gl. given by Cr., as *rorith brui*, tr. ‘great running of bowels’ is a stroke

of imagination, for it evidently means *ro·frithbruid*, as gl. on *frisbert*, just as in the previous example ; YBL has *ro·opdeastair*, ‘it refused’ ‘that his side should be [fat], but should be lean’, which is what our gl. means, ‘it betrayed the *fatness* of his side’, and in *that case* *timu* is possibly nothing but *tinne*, unless it were taken as a form of *teinne*, ‘tightness’, but we have to reckon with another possibility of etymological twist, viz. in connexion with *tind*, ‘sick, sore’.

fuacht, probably *perf.* of *fo·fechim*, I attack ; 504 ni fot ni *fuacht nad heris*, gl., ‘he did not himself do any heresy’, where apparently *fuacht* is held to mean ‘commit’ or ‘embrace’ (heresy) ; but LU reads ni *ro·fuachtnaig*, as gl. on ni *fuachtnad*, ‘did not attack’, and so YBL, ni *denad fuachtain re neach*, but here the variant is given, *nir æreas*, gl., ‘he was not heretical’, *nirb eiretechda he*, so that we have

T	ni <i>fuacht nad heris</i> ,
LU	ni <i>fuachtnad heris</i> ,
YBL	ni <i>fuacht nir æreas</i> [!];

608 nad *fuich fecht di-a mbathar*, gl. ni *dernai fuachtaein*, where *fuich* is probably pres. of *fo·fechim*, which is YBL *ni ro·fuachtnaig*.

gaelaim, I fight ; 370 *catha gulæ gálais*, ‘he fought’, gl., *ro·gælastar*, YBL *ro·dechastar* *catha in chrais*.

gair, short while ; 321.

gaiss, clever? ; 362 gl. ‘he was clever at explaining glosses clearly’ ; or, he wounded (?) the gl.?, as if *gaiss* = *gonais*; so LU *gas*, *gaeth*, *gonais*.

gart, hospitality ; 574 gl., YBL *tidnacal*, ‘gift.’

geilsigim, I take into service ; 481 no·dn·geilsigfe, gl. ‘there shall be given him the reward of his service’, but LU ‘Christ will take him into his service’, YBL ‘Christ placed him amid the just for the long period during which he had expounded faith and belief’.

gein, birth, child ; 604 *gein n-án*.

-*geóin*, he knew ; 414 *nadi goi geoin*, (LU nad goi *geoin*), ‘who did not know falsehood’, where seemingly our text has *nad id* . . . *geoin* for *athgeoin*, ‘recognised’, with object noun as infix pr. [!] ; LU *inti na aithgeoin goi*, YBL *narbo aichnich gæ acht firindi*.

géscaoch, (branchy =), radiant, emitting rays ; 395 la *gréin nágéscaig* ($\tau\eta\nu$), gl. ‘sending light to the stars and the eyes of men’.

glan, pure ; 574 *gart nglan*.

gle, clearness ; 362 gl. co *gle*, ‘clearly (explaining)’.

glinnim, I perform, carry into effect, make sure ; 602 o *gnim glinnestur*, ‘he effected’ ; 365 *glinnsi·us salmu*, (with proleptic [!] affix -*us*, ‘them’), gl. ‘he critically recited the psalms according to obelus and asterisk’ ; LU adds, ‘or he learned them’. Here the gl. in YBL quotes a familiar gloss, *robo salmcetlaid iar fersaib 7 d...antaib 7 analaib*, see BB 337 β.

gluas, gloss ; pl. 362 *gluasa*.

gním, deed ; 602 ó ; 350 *gnimu* (acc. pl.).

gnúis, face ; 185.

goiste, snare, trap ; 326, gl. ety. ‘gai astuda’, ‘spear of stopping’, ‘coi &c.’ ‘way of stopping’, viz. ‘(demon) to whom C.C.’s celebration of mass was a snare that held him fast’ ; LU adds ‘*goiste gabala*’, ‘snare of seizure’ for the demon.

gramataig, grammar ; 587.

Grēic, Greek (grammar) ; 587 gramataig *g.*

grís, step, course ; impulse, stimulus ; 420 YBL gl. co feraib feachtnachaib donid a gres i.e. a cheim.

grian, sun ; 680 gl. YBL ‘though great is the eulogy that poets in olden times (tosaig aimsire) used to make to sky and sun, they are not greater than this sublime eulogy ; and since I do not see the light of sky or sun, there is no opportunity for me to make this eulogy [still more lofty]’ ; here *nem-grian* is evidently ‘sunless, blind’, referred to in our gl. quia cæcatus sum iterum ; acc. 395 la gréin ($\tau\eta\nu$) ngéscaig.

gulæ, (Lat.) gluttony ; 370 gl. cath in *chrois*, but also, reading *cule*, ‘the battles of the three *Cule*, C. Dreimne &c.’

i n-, prep., in ; with original final *n-*, assimilated 190 *i-l-lurgu* ; 185 *in n-a* gnuis ; 408 [(?) *bad in*, LU *bad ib*, YBL *badin*] ; 547² *i n-a(th)guth i* n-athfers ; 553 *i n-Albu* ; 637 *hi coluain* ; 624 *i (s)nechta* (?).

iar n-, prep., after (of time) ; 493.

iarmar, very great ; Ad 4 tacud *i*.

iath, land ; 204 nim-iath, ‘heaven-land’, so 493 ; 310 gl. *tír* ; 408 ar *iathaib*.

ic, prep., at, near, in [see *oc*] ; 569 *ic Toi* ; 579 *hic udbud*.

idal, idol ; 499.

idlach, idolatrous ; 537 tre thaith n-idlaig ($\tau\eta\nu$).

iffern, hell ; 553.

im, prep., around, about, concerning ; 229 *im*, [LU *in*, YBL *ni*] ; 393 *im rith*.

imba (?) 342 derb dag imba, gl. ‘good the death, or the deceased’, as if *im* were the def. art. (!) ; if *dag* means ‘good’, *imba* ought to be a noun, but the text is unintelligible.

(*imbud*), quantity, multitude ; 513 (from LU, *imad* YBL).

immuaim, co-harmony (?) ; 395 *im. n-esc[i]*, gl. LU *co-huaim* ; YBL has ‘known to him was the *im-uaim* of the moon, i.e. the *com-rith* (accompanying race) that it runs with the sun’.

in, def. art., the ; of very rare usage in these fragments ; 527 *in mac* ; (pron.) 660 *in-so*, ‘this’ ; gen., 657 *ind ríg*, 660 ; Ad 13 ; gen. pl., na Ad 12.

inbuilg (?) 502 do'ellar fo *inbuilg* ; fo *inni uilc* YBL ; YBL gl. ro's'innarbo fo innib an uilc, ‘he expelled them under the bonds (?) of the evil’, and ro's'timairced as an olc, ‘compelled, forced them out of the (their) evil in which they were’, (*do gabail tsloindti*, ‘to take meaning’). This reading was before the eyes of gl. LU, ‘he saw them under the bonds (?) of the evil’. But the almost illegible *tsloi(n)dti* after *gabail* in YBL 79 a 16 appears in LU 13 a 30, ba *gabail ella* [see note ², II. p. 286] do'nd uasul na cloen-chliara, adding, ‘so that it was well he milked (no'immuiled) belief upon them’ : here the *ellar* is evidently connected with *do'ellar* ; *fo* = *maith*, and *innuile* is *immuile*, ‘to milk’ ; in the last clause of LU gl., no's'bliged do *sallund*, we have an additional element, ‘he milked them for singing’, i.e. ‘to make psalm-singing’, for *salland* cannot mean ‘salt’, as Crowe has it, but is a derivative of *salm-*. Possibly, therefore, the LU gl. may be intended to mean, ‘the perverse clergy were for the noble C.C. a catching of cattle in order to milk them’, to get psalm-recital out of them (?).

ind, gen. of def. art.

India, India ; 226 al. gl. ‘from here to India’, all the gll. give it ; but also see following :—

india (?) 226, gl. *innisfes*, ‘that will narrate’, ‘how will a fool tell of him’ ; and in 620 *indias* is gl. *innisim*, ‘I relate’ ; apparently from follg. : *inedim*, I narrate ; (YBL *indeidim*) i.e. (*inn-fed-im?*) ; 590 gl. *dogni im a aisneis*.

ir-docht, very learned (?), Lat. *doctus* ; 409 gl. *forcethiu*, so YBL, just as LU gl. 294 on *dochtaib*, *forcdib*, and as our gl. 285 on *leg-docht* is *for-canad libru* ; YBL gl. here gives *urdraici*, ‘more illustrious’ *forcetlaid* 285.

is, copula, occurs only twice, 263² *is* crott cen cheis, *is* cell cen abbaid.

la, (prep. cum acc.), with, near, apud ; 395 *rith la gréin* ; 456 *ba lig la cridi* ; 490 *la dochetal*, ‘came with song’ ; with pronom. element, *lib*, apud *vos*, ‘in your judgment’, 533 ; *lais*, ‘with him’ (?) 292.

lais occurs twice, 288, 292, both instances of doubtful structure ; 288 gl. ‘it blazed’, or ‘was with him’, or ‘it benefited’, *ro'lasastair*, *robo lais* and *ro'lesaig* ; so practically LU, and there is nothing to show how it is to be taken, though no doubt *blazed* seems the most natural to the context, see *lassaim*.

lán, full ; 449 *bói less lan*.

lassaim, I flame, blaze ; 288 *lassais tir tuaid*, *lais tuaith occidens*, where LU gives the same gl. *lassais* i.e. *ro'lesaig*, and *leis* i.e. *lessaiges*, but *lais* 292 is *las* LU, where our gl. is *rolassais*, ‘blazed’, and LU has *cutrumma roba leis*, as if it read *cotro[m]*.

legaim, I read ; 385 *legais*, ‘he read’.

leg-docht, law-learned (?), ‘*legis doctus*’, 285.

leig, law (laws) (?) ; 367 *leig libuir*, apparently *legis libros* ; 383 *libru leog*.

leo, lion ; 624.

leor, enough ; 451.

less, advantage, profit, good ; 236 l. *anma* ; 449 *bói l. lan* ; 451 l. *digid*.

liain, gentle, ‘lenis’ ; 456.

liath (?) 624 *alliath*, variously gl. as follows :—

T, LB (a) *al-lith*, ‘beauty-vigour’ ;

T, YBL (b) *al-lith*, ‘beauty of the side’ (*ind leith*) i.e. C.C. ;

T, LB (c) *all-iath*, ‘land of the rock’ (*ind alla*) ;

LB (d) *all-hiath* (?).

It is obvious that the text was quite unintelligible to the glossators.

lib, see *la*.

libur, book ; 285 *oc libur leg-docht*, “at book law-learned” ; pl. 367 *libuir* ; 375 *libru*, 383.

lig, physician ; 456.

ligi, grave ; 533, ‘you deemed his grave good because its dew or its soil was healing against every disease’, LB ; ‘against every pain that proceeds from a hurtful wind, it will heal’, YBL.

locharn, lamp, ‘lucerna’ ; 657 l. *ind ríg*.

lorg, track ; 190 *ni'm'reilge il-lurgu i n-eigthiar*, gl. ic *egem il-lurg demna* ; LU, *il-lurg na ndemna* *oc a ndentar egem* ; YBL *co na ra'leca se mesi isin lurc ata Neigthiar co hadbal*, adding, ‘for Neichthiar is the name of a demon that is in hell, and it is he that tortures the souls of

the wicked in hell', with a verse quoted in support of this gl. beginning, *Neigthiar a ainm demuind duib*, but the verse was probably made by a writer from this phrase.

- m*, infix pron. 'me' ; 190 ni·m·reilce ; 675 do·m·chic
mac, son ; 527². 545 ríg-mac, 'prince' ; 594 macc F. (e. C.C.) ; 607.
magistir, master ; 579.
mag, plain ; pl., maige, 214, 314.
mairg, woe ; 214.
maith, good ; 612 (goodness).
már, great ; 476 miad m. ; Ad 4 tacud iar-már.
meit, greatness, abundance ; 190 m. (a muichi gl.) ; 611 m. a maith.
menna, abode, dwelling ; 671 menna duba, gl., na mennata duba ; also menna = *menda* from *mendum*, 'falsehood'. where LB has *mentita* (but LB also reads *menna*, 'mind', into the clause ; YBL has *meanda* i. *inada*, 'places').
-meoin, he thought, reflected [do·muiniur] ; do·r·u meoin retu 537, gl., dormenair a bidbanas ; LU ro·finnad, 'he knew' ; YBL ro·muined, 'he showed, taught'.
miad, respect, honour ; 476 gl., airmitiu.
mind, diadem ; 459 ar m., our diadem, gl. YBL and LU *uasal*, 'noble', and LU also reads *iar mind*, 'after the diauem of angels, i.e. Christ' ; or, 'after the best of conversation, i.e. the angels, was that of C.C.'.
mo, poss. adj., my ; 190 m'anacul ; 204 ; Ad 420.
mói (?) Ad 20.
mor, great ; 194. 214².
mós, 314 gl. takes to be Lat. 'mos' ana aplains bes, 'custom', LH, LU, YBL.
mos-, soon, early (?) ; Ad 1 ni mos tias gl., ni rop moch thias.
Moyse, Moses ; 312.
mui (?) Ad 4.
muich, smoke ; 190 ar muich, gl. meit a muichi (gen.), 'on account of the smoke, through its abundance'.
muinter, household ; 579 magistir *muinire*, but YBL gl. 'he was magister of many households', do munterai imda.
munemmar, 'we think, imagine' ; 312 tir do Moyse munemmar, gl. 'a land in which it is our opinion that Moses dwells', is *toimtiu leind*, but LU i *toimnem-ni* ; YBL reads *maissi* for *Moyse*, where *maisse* might mean *beauty* or *food* (gl. 'excellent food and clothing'). Possibly *do·munemmar* is intended with a tmesis, but the verb occurs alone, without the prefix *do*, 476, with gl. *dom·munemmar* ; YBL has an al. gl., 'as manna was given to the children of Israel when they were in servitude (*gelsine*) and hardship (*docomul*), so there was given [C.C.] to the men of Ireland and Scotland when they were in want of a teacher', a tacha forcedail.
mur, wall, rampart ; 194.
n-, as inf. pron. 'us' ; 243, 246 do·n·ba n [or 185 possibly ar·donbath, see *don* infix] 550.
-n 1. original final of prep.—
 co n- 675 ; iar n- 493 ; i n- 185, 547, 548 (?) ria n- 550² ; tre n- 484.



2. (prep. cum) rel. ; di-a [assimil. mbo] 326. 608 ; i n-, 190. 310. 342.
 3. after *ár*, 'our' ; 243.
 4. after nouns, to denote *case* or *gender*, 195 diutercc nder ; 279 fot imboi ; 344 Axal n-aingel ; 392 uaim n-esci ; 395 la gréin ngéscaig ; 401 cech ndis ; 459 ar mind n-Axal n-angel ; 537 tre thuait n-idlaig ; 576 gart nglan ; 587 angel n-aicellestair ; 604 gein n-án.
na, rel. cum. neg., *quod (&c. non)* ; 507 ní, *na bo recht ríg*.
na, = $\tau\hat{\omega}v$, Ad 12.
nach, conj. cum negat., introducing substantivised clauses, 545 co nach rega.
nad, rel. cum neg., with agglutinated aff. pron. or representative of copula, 310 iath in' nad adaig, 'in which it is not night' (that one sees) ; 316 nad eitset, 'which they did not tell of' ; [504 see fuachtnaig- ;] 509 nad eitse(!) ; 504 ni fuacht nad heris(!) ; 509 nad eitse bas, where LU has *nand etsa*, gl. ar *nad etad*, and also, like our gl., na *bad istad*, YBL ni *ba istad do beth i mbas pene* ; 527 nad in mac mac hUi Ch., where *nad* seems = 'is not' (?), but YBL has *nad e mac*, gl. 'not upon any other son do I bear this testimony, but upon the son who is the son of Ua Chind, viz. C.C.' ; 566 ni nia nad nua, 'not a hero who is not new' &c., where LB also reads *nad*, but has a gl. with a totally different version for *nua*, q.v. ; 608 nad fuich, 'who did not fight' ; Ad 18² nual, nad ranic, nad rochma. But cf. also 314 nadgenet ciuil, where the *ad* belongs to the \sqrt{gen} , *adgen* ; and again 414 nadi' goi geoin, where the form is probably *nad-geoin*, ni *adgen*, see *geoin*.
násadach, renowned ; gen., Ad 8 ainm Hui nasadaig Neil, gl. erdarcaig.
nath, poem, of a particular kind ; (pl. ?) 680 *natha* nime, or gen. sg. as gl. erdarcus *natha* gréni ; but LB seems to take *oll natha* = *molad*, 'eulogy'.
nech, any one ; whoever ; 401.
nectu, see under *snecht*.
Neill, see *Niall*.
neit, wound, battle ; 187 culu tria n., LU gl. *'i. guin*.
nél, cloud ; gen. pl., 205 iath nél.
nem, sky, heaven ; 556 where there is nothing to show the construction ; gen., *nime*, 190 Dia n. ; 401 renna n. ; 680 oll-natha n. ; dat., 204 de *nim*.
nem-grian, sunless, blind ; 680.
neoit, fight ; 521 gl. *gainne*, 'niggardliness', or 'hardship' ; see *neit*.
Nera, n.pr., N. the son of Morand ; 229, (LU, or 'son of Findeoll of the Síde').
nert, strength ; 604.
ni, neg., prefixes *h*, &c. to initial vowel following ; 214. 561. 647. 211. 214. hu. 236. 249 ni'n'ta (non est nobis). 256. 435². 499. ni idal ; 504². 506. 561 (h). 566. 598. 647 (h). Ad 1.8. 680. *ni* dam uain.
ní, thing ; 499 oll *ni* ; *ibid.*, *ní* ellastar ; adding 506 ní na bo &c.
Niall, n. pr. gen. *Néill*, 211 (O'Neill) ; 604 nis (?) Neil ; Ad 8.
nia, champion ; 555 gl. trén-fer, as also in 566.
nim, *nime*, see *nem*.
nis, 604, in a passage of impossible analysis.
no, prefix of incompleted time (imperfect &c.), 481 no'dn'geilsigfe 471 no chesad.

nocht, naked ; 467 dín do nochtaib.

noeb, saint, holy ; 514 fo recht n.

nouit (!) Lat. 'he knows', 594.

nu [nua], new ; 471 ba nu no'chesad ; (gl. corrici *muu*) ; 412 atfet con-nú, 'till lately' (now ?), but gl. also *nu* = *nouum* (*Testamentum*).

nu-dal, new meeting (?) ; 624 gl. i ndail *nui* (bis).

nua, new ; 566 ni nia nad n. fri cotach C.

nual(?) cry, shout ; Ad 18 ; 204 *di nuaille*, 'two cries, gl. of body and of soul', or 'cry of O. Test. and of N. Test.', but LU adds, 'my *to-him* cries' (!) so also YBL, adding 'the cries of the household of heaven and of earth on my behalf'.

o, prep. cum dut., from ; 294 o chleraib ; 474 o Ch. C. ; 602 o gním, 'in deed'.

hoa, grandson ; 574. 675, see *ua*.

obid (?) 453 apparently intended to be gl. by *humal*, 'humble', but LU gives it = *auidus*, 'eager' ; YBL gl. *obeith* by *humal*.

oc [i.q. *ic*], at, with, in ; 285 *oc libur leg-docht* ; 445 cloth-*onn* *oc buaid* ; 572 *oc Deo desestar*.

occidens, Lat., 288 gl. refers to the 'land of the setting sun, as was Inisboffin on the ocean'.

ochtaib (?) 294 perhaps only *dochtaib*, q.v.

óen, one, single ; 463.

oen-maige, 'single plains', 214.

oen-taigi, 'of one house', 647.

oen-teta, 'of one string', 647.

offrinn, offering, mass ; 495 fo ógi *offrinn* (gen.).

ógi, virginity ; completeness ; 495 o. *offrinn*, but the gl. is vague, perhaps = *complaintius*, LU.

oiged, guest ; 451.

ol, drink (?) ; 435 serc-*ol*, q.v.

oll, great ; 499 *oll-ni*, gl. *oll ani* ; 555 *oll-doine* ; 682² *oll ro'diall oll natha*.

omun, fear ; 553 ar *omun* (iffern) ; 249 *frisbered homnu huain*.

ong, 1. visitation, i.e. chastisement ; or 2. groan ; 646 o. oen-taigi, o. oen-teta; the gll. quoting *ongaib* = *coscaib*, 'chastisements', and LU adding *ong* = *uch*, 'sigh, groan', also equated with *ongan*, which is not further defined or explained.

onn, stone ; *cloth-onn*, 445 gl. quia fit 'ond' *cloch*.

oriens, Lat., East ; 292 gl. *isin airthiur*.

othach (?) 471 *cech trom di othaig*, gl. *athach* and so YBL, but LU has *fothuch*, to 'attack' ; the meaning is uncertain.

(do)·*radbad*, 657, see *dibaim*.

raith (?) 356 *ruith rith rethes*, gl. *tarraig do*, 'there *befel* him', but LU adds, *ro'raithestar*, 'he perceived' ; and YBL has *ro'bo rath* in *rith*, 'the race he ran was a *gratia*', 'to wit, that he did good in return for hatred' ; the last seems the most apposite, and the most intelligible in construction. It occurs again, 395. *raith rith*, where LU is silent. LU gl. *ro'bo reid do*, 'it was *easy* for him to know', and YBL again gl. *ro'bo rath do'som aithne reatha na gréne &c.* The reference is plainly to C.C.'s knowledge of the astronomy (sun, moon, tides, stars) which was necessary for the ecclesiastic of the period. This astro-

nomical lore, with the explanation of commentators on the Scripture, the Psalms, the books of the Law, probably some Canon Law, the anagogical and mystic meanings of the word, constituted the elements of learning in which C.C. excelled, and which are therefore here referred to. Hence the intrusion of *gulae*, 'gluttony', in 370 is intolerable; and we may I think conclude that the verse in which this is quoted, really referred to his *political* knowledge, as hinted by the gl. which explains *cule*, as referring to *battles*. At 380 where the gl. reads: *raid* i. *ro·ráidestar*, 'he spoke of', LU has again *ro·ráidestar*, which it explains by *doucad*, 'he understood'.

ranic, he reached, attained, came to ; 302. 310. 312. 314. Ad 18.

rann, verse ; 383 *rannais rainn*, 'he divided each verse' (acc. to history and to mystic meaning).

rannaim, I divide ; 383 *rannais*, 'he divided'.

re, conj., before ; 185 *re tias*, gl. *ria·sin*, 'ante-quam.'

ré, time, (see under *ris* also) ; 219 gl. *isind ré* ; 300 in *ré*, gl., in tan.

recht, law, right ; 333. 507. 514. Ad 20 (?).

regá, he will go ; 545 gl. *raga*.

réid, easy ; 671 gl. *so·raid*.

'reilge, subj. perf. = opt., 'may he not leave' me, *rò·leice*, *rèilge*, 190.

Rein, Rhine i. the sea, gl. 399, where LU gl. *renis* i. maris, but suggests the reading *rian*, as a native word meaning 'sea', quoting some stanzas in proof.

renim, I sell ; *red. perf.* 430 *rir*, 'he sold', gl. *ro·renastar*, LU *ro·rec*, YBL *ro·recstar*.

renna, see *rinn*.

rethim, I run ; 356 *raith rith rethes*, gl., *ro·reithestar*, 'he ran'.

ret[u], criminality ; 537 gl. *bibdanas*, and explained as = *reatus*, in LU.

ri, king, 318 ; *gen.*, *rig*, 507 ; 545 *rig mac* i. *mac ind rig* ; 657 *ind rig*.

ria n-, (*prep. i.q. ré*), before ; 550² *ria n-aes*, *ria n-amnert*.

riag, torture ; *pl.*, 668 *sech riaga*, gl. 'demons of the air', and 'the daughter of Orcus' (the three Furies), YBL gl. *na riagaired*, 'of the torturers'.

riched, kingdom (of heaven) ; Ad 13.

rig, see *ri*.

rígim, I make king ; 428 *rigthier*, 'he is crowned'.

rimim, I count ; 401 *rimfed renna nime*, 'he will number the stars of heaven'.

rinn, star ; 401 *renna nime* (*pl.*).

rir, see *renim*.

ris, story ; 219 gl. *scel*, quoting from the Dialogue of the Two Sages and from the Bretha Nemed.

rith, race, course ; 356. 393. 395. 399.

ro-, perfective prefix ; 429 *ro·fer*, 637 ; spelt *'ru'* in 537 *do·ru·meoin* ; 336² *ro·fess*, 'it was known' ; by tmesis (seemingly) 405 *r^o o Cholum C. cualamar* ; 644 *ro·salui* (?) ; 657 *ro·athlas* ; 660 *ro·dom·rig* ; 668 *ro·dom·sibsi* (?) ; 671 *ro·p* ; 657 *do·ra·dbad* for *do·ro·dibad* (?).

ro- adverbial prefix, great, many, numerous ; 302 *ro-hairbriu* ; 385 *ro-chuaid* ; 680 *ro·diall*.

robust, from Lat., 333 *recht r.*

'rocaib, 300 in *re ass'id'rocaib*, gl. in *tan conhuardaib*, 'when he arose', *fo'ro'gab* = *fuarcaib*, but our verb seems *ro'fo'od'gab* = *ro'cab*, with infix pron. *id* and *as* = *ex* (Lat.), so that we should have *ass-ro'fo'od'gab*, but YBL gl. *aingel*, *ria re ro'bai i n-a comaidechta cen co ro'tocaib he*.

rocma, he will come ; Ad 18 gl. *ricfa* (YBL *roichma*).

ro-diall, great declension (?) ; 680 'great is the *ro-diall* I have put on the above words', 'its shape and form and finish', as LB expands it ; YBL is illegible here, but has the gl. *oll rodi-eolus* i.e. *ro-duthaiges he an molad*.

rogu, choice ; 637.

'rogus, 185 *Dia, do'rrogus*, gl. *atagur*, 'I fear', and *guidim*, 'I beseech', T and LU, but YBL suggests its origin from the word *roga*, 'choice', or that it should be *dorod deus* i.e. *datogus Dia* i.e. 'though everybody, should be worshipping idols or images, I worship the true God'.

But it is not easy to say what the original writer intended by the words, 'whom *I have chosen*', 'whom I beseech' ; in either case, the final syllable is inexplicable.

rop, copula opt.-subj. ; 671 *rop reid*, 'be it smooth'.

rosalui (?) 644 r. *sochla suithi*, the gll. all explain, 'he solved', *ro'suaslaic*, *huatuslaic*, *foslaicestar* ; prob. that was the traditional meaning, but the word is an impossibility : *rosalui*, *rosolui*, *rosola* is not Irish, and never was, nor could have been ; perhaps it was only an early Latin gl. on the original, for it points of course to *resoluere* in some form.

-ruair, see *fo'd'ruair*, 514, from *foirim*, 'I effect, cause'.

ruam, gl. *sepulchre* [or *Rome*, no doubt the former is correct] ; 336, cf. FMast. sub. ann. 733, 1474 *romh adhnaicthe*, just as in our gl. 337 : cf. Gen. xxiii. 6 ; Jud. xvi. 31.

ruithnighthi, radiant, resplendent ; Ad 13 gl. ind *rig taitnemaig*.

run, rune, mystery, secret ; 385 *legais runu* (*τὰς*) *ro-chuaid*, 'he explained the mystic sense of texts'.

runech, (possessing runes, mysterious), mystic ; Ad 13 ind *rig runig*, gl. hico 'taat *runa*', 'with whom are runes, mysteries'.

sab, chief ; 282 *sab suithe*.

sacart, priest, 'sacerd-' ; 318.

saegul, age, life, saeculum ; only in *saegul-sneid*, 278 'short-lived'.

saeth, labour, pain ; 535 gl. *galur*, 'disease' ; 318 *saethu* (acc. pl.).

saith, satiety ; 435 gl. making it object to *sechnais*, 'he eschewed satiety' : vide also cpd. *scim-sáth*, 280.

salm, psalm ; 365 *salmu* (acc. pl.).

samith (?) 637 *ro'fer subai samith*, gl. *sam-śith*, 'summer-peace', 'the season in which he died' ; or, 'he procured peace for his congregations', *sith di-a samud*. But YBL has, in *ferann saim-suthach*, 'the land sweet-fruitful'.

sceo, said to mean 'and' ; 229. 380. 392. 579. There is no doubt that it is so found in these texts, but it is hard to believe that it was ever a living word, in spite of the statement of the gl. on 230, 'sceo and ceo and neo are three Gaelic copulatives'.

scel, story ; only in 211 *ni di-sceoil*, which is gl. as if adj. *di-sceoil*, 'unstoried', but also *dis* in *scel*, '(not) vain (is) the story.'

scol, school ; 392 eter scolaib screptra.

screptuir, scripture ; 392 scolaib screptra (*gen.*)

sech, *prep.*, past, beyond ; 668 sech riagu ; in 590 sóer sech thuraith, the gl. felt a difficulty in taking it as the prep., and so explains no'seichtis secht tuatha, 'whom seven districts used to follow,' where two speculations are placed side by side ; LB adds two others, no'sechtea sechtar-thuraith. But YBL reads *saig* for *sech* and gl. *ro'soithed* fo tuaid, &c. If *sech* does not mean the prep. 'beyond, past', the line is open to endless conjecture ; and if it *does* mean the prep., the line cannot be translated.

sechrais, he eschewed ; no doubt *sechnais*, as given in the gl. 435 (four times).

scim-sáth, easily satisfied, satisfied with little, 280 gl. *suai'l a saith*.

seis (?) 336 *ro'fess* *seis*, LU gives *ety. gl. so'fis*, 'good knowledge' ; YBL is a little more elaborate, "his good knowledge, his particular knowledge i.e. of his wisdom, of his prophetic gift, of his devoutness and of his charity". But even if it did mean all these things, it does not harmonize with the previous clause,—'sepulchre was known, knowledge was known' (!).

sercol, luxurious feeding ; 435, but LU gl. divides differently, *nirbo sercad leis co oll-saith*, 'he was not fond of it up to full satiety' ; YBL gl. *ni nama nach ibead sin, acht ni'r'b inmain leis*, 'he not only did not drink beer, but he did not even like it', so that evidently YBL took the word as *serc-ol*, 'love-drink', whereas LU took *oll*= 'great'.

seu, Lat. *seu*, 563 not in other texts.

sexus, perhaps 'he reached them' (?), 375 libru Solman s. gl. *ro'seich* and *ro'siacht*, 'he followed' or 'he attained', but the al. gl. shows how little was known really about *sexus* i.e. *fegsus* (which is probably the reading also of LU 11 β 30) ; YBL seems to take it with *sina* following, and gl. *ro'legad na sina iar n-a coir*, but its gl. on the preceding, viz. *ro'leg-som libru Solman*, is 'he read'.

siacht, he attained, reached ; 486 gl. *ro'sehestar* and *ro'siacht*.

sibsia (?) 668 *ro'dom* s. *sech riaga*, gl. 'may he carry me past' (tortures) &c., *ro'm'fuca* ; so LB, which also reads *ro'tomsib-sa* and gl. *ro'sia sinde chuca*, seemingly = 'may he bring us to him' ; while YBL in a very blurred text reads *rotumsibsiea*, and gl. *co ro'saera me sech sibsanaig* (?) *na riagaird*, 'that he may save me past the (—?) of the torturers'.

sin, that ; 590.

sina (pl. of *sin*), season, weather ; 380 where the gl. seems to render 'good weather', *sonenna* opp. *rima*, gl. *doinenna*, 'bad weather' ; so, evidently LU ; 535 *srethraib sina*, in 'the courses of the season'.

Sion, Zion ; 233, 660 (Sione). Ad 8.

sír, long, continual, lasting ; 542. 598 gl., *suthain*.

slán, complete, perfect ; 432 *sui s.*

slicht, track, footprint ; 486 'he followed the track of the evangelists'.

sluinnim, I explain ; *sec. fut.*, 252 *do'sluindfe foccul fír*, 'he would explain' ; *s-pret. 3 sg.* (with redundant *obj. suff.*), 367 *sluinnsi-us leig libru* : all three texts agree substantially.

snadud, act of saving ; Ad 8.

snaidim, I save, protect, deliver ; 660 *for'don'snайдse* Sione, probably *for-snad-*, *pro-tect*.

- snechta*, snow ; 624 in [s]nectu nū-dal.
- sneid*, small, brief (of age, life) ; 278 saegul-sneid.
- so*, this ; 660 *in so*.
- sochla*, famous ; 644.
- soér*, free, noble ; 590.
- soich*, he followed (?) ; 542 *gl.*, *ro-seichestar*, just as *sexus* and *siacht* are glossed.
- Solman* (*gen.* of *Solam*) ; Solomon, 375.
- sreth*, series, course ; *dat. pl.* 535 *srethaib sina*.
- sruth*, wise man, sage, ‘reverend senior’ ; 579 *cain s.*
- suail*, small, mean, trifling ; 563 *Ad 8*.
- subai*, joy ; 637.
- sui*, scholar, doctor, sage ; 236. 432. 486.
- suidioth*, a corrupt text, 233 *gl.* ‘he sat’ and also ‘*the sitting which will be*’ ; LU *suidioth* with the same double *gl.*, but YBL (75 a 36) has *de deis* Sion *suidiath*, with *gl.* showing that it read *suid iath*, viz. *suigfid se for ferann Sion al-lo bratha for des De*, ‘he *will sit on the land* of Sion at the day of Doom on the right hand of God’ ; and this analysis is in our *gl.* *suidigud bias i n-iath*. But there is not the remotest chance of construing the clause *de de Sion suidioth* in any text !
- súil*, eye ; 430 *accobar a súla*, ‘desire of his eye’.
- suite*, wisdom, sagedom, learning, lore ; 282. 339. 644 (*suithi*).
- tacud*, prosperity, riches ; *Ad 4* (*al. tocad*).
- taigi*, *gen.* of *tech*, house ; 697 *ong oen-taigi*.
- talluid*, he went ; 490 *co talluid*, LU *coitlud*, YBL *colluid*, all probably the same for *co dolluid*, ‘till he went’, the *gll.* ‘it is thus he went’
- tar*, in return for ; 358 (*love for hate*).
- taslai* (?) 484 *tre n-a chian co-taslai*, *gl.* ‘at reaching that service’, referring to previous line ; LU has *co-taslia*, *gl.* *ic taisled*, perhaps = *tuisliud*, ‘falling’ ; but YBL reads *contaislea*, and *gl.* ‘after the long periods during which he was preaching [or showing] the faith and belief’, ‘*ac taiscelad* [or with *b* written above, probably *taiselbad* intended] *irsi ocus creidmi*, where evidently the *taislea* of text is *gl. taiselbad* or *taiscelad*, neither of which is possible.
- tathriath*, return (?) ; 252 *gl.* *ni hasthrethend*, ‘he runs not back’, and *di-ar taithreos*, ‘for our imitation (?)’. YBL [75 β 10] has a different text, *ar a ntathc(r)ethith fri sloindead focol fir*, *gl.*, *tallad forn*, *ocus nocho tachurfither duin anti no'sloind duinn firindi cach focail*, where perhaps *tathchurethid*, ‘returner’, is intended (?).
- teinntide*, fiery ; 194 *múr t.*
- tercc*, (?) scanty, few ; 194, but the *gl.* is *hi teilciter dera*, ‘in which tears are shed’, and *tercc* is read *dercc* = ‘eye’: nothing is really known of the meaning of the line.
- tet*, string ; 647 *ong oen-teta*, (‘of one string’).
- tia*, 190, but LU and YBL have *di-a meit*, ‘for its vastness’ ; *tia* can have no meaning, but either *di-a* is to be read, or we should read *muichthi*, —incorrectly, in any case.
- tias*, subj. 1 sg., 185 *re tias*, ‘before I go’ (*antequam ivero*) ; *Ad 1²* *hi tias ni mos-tias*, *gl.* ‘when I go, that I go not too soon’.

tinu (?) 516 gl. *saill*; Cr. tr. 'decay' (in LU) which does not seem to suit the gll.; YBL *com·ba tana*, 'so that it was thin'; see under *frisberim*.
tir, land; 288. 312.

tochias (?) 598 gl., *ni ma-taidchaid*, 'non bene venit', and *ni thanic*, 'he came not'; LB has *toiches*, gl., *tudchaid* and *dochuaid*, as also *tanic*; these evidently connect it with *tudchad*, 'went', but YBL while reading *toiches* gl. *nirbo cheastar do'n bith a eg-som*, where *ceasta* can hardly be anything else than *suffered*, as if from *dochesaim* (!)

toi, (?) 256, gl. *tost*, 'silence', and also *Tai*, name of a river in Scotland, the Tay; 569, which YBL gl. as the river. The story in YBL is given as follows:—

Tri noi ndruad ro·badar ic Ædan mac Gabran, is amlaid ro·badar side : cach æn ro·beannachdais, ba beannachda, ocus cach oen no·mallachtais ba mallachda, hic est sensus, ro·cloitar [da above *ro*] and seemingly s. before *tar*, but even the final symbol for *ar* is not clear, and it might be *ta*; the acc. *beolo* is quite clear, so that the text is somewhat uncertain] *beolo na mborb ro·batar do rer (t)tola in rig ica'n abaind dianad ainm Toi,—cid mallachad rob ail leo, conad beannachad doronsad* [79 β 29–35]. "Thrice nine wizards there were with Aedian mac Gabran, and thus were they: whomsoever they blest he was blessed, and whomsoever they curst he was accursed, hic est sensus: subdued were (?) the lips of the fools who were in subjection to the King's will at the river called Toi, so that, though cursing was what they wished, it was blessing they made." Hence in our gl. ut fuit Balaam.

toib, side; 516.

tol, will, desire; pl., 519 *tule a chuirp cuillsi-us*.

tol-iig, submissive to the king's will; 569 *batar ic Toi* (if the word be a poetical cpd. 'king-willed', but see note under *Toi*).

tond, wave; 495; dat., 654 *fo thuind* (?).

trath, time; 269 as *temp. conj.*, 'at the time when'.

tren-, prep., through (of time), after, 484 *tre n-a chian*; of place, 537 *tre thuaith*; written *tria* 187 *tria neit*.

trom, heavy; 471. 654.

tuaid, north (country); 288 (?), or 'country', see following;—409.

tuath, country, district, people of a district; 474. 654; dat. acc., *tuaith*, 288 (?) 537. 590. 594; acc. pl., *tuatha*, 256.

tuind, see *tond*.

hua, grandson, descendant; 604; gen. *hui*, 527. Ad 8; dat. pl., *uib* 211.

huain, from us; 249, cpd. prep. from ó.

huais, lofty, noble; 401.

huaisli, nobility; 675.

huasa (?) over; 433.

huasal, noble; 453.

huath, terror; 323.

huchtaim, I groan, 214 ni *huchtat*, 'they groan not'.

udbud (?) 579 gl. nomen doloris, apparently defined as *saith* or *ingiu sechi*, which Cr. renders 'tightness of skin'; I know *udbach* only as the name of some cattle-disease [also *adbuch* and *urbach*]. The gl. calls it a disease, *galar*, and speaks of the 'great enclosure of his skin' on

account of the vastness of his talents. Then it suggests *udbud*, 'in solving questions', where *udb* is taken to be *adb*, and gl. 'question of the canon-law'. Next it brings up *dibdud goa*, 'repression of falsehood', and lastly, it says that it is a name for a reading-'bothy', or the proper name of a place in Tyrconnell. There is besides seemingly a play on the previous *adbud* 574. To these LU adds—quite unnecessarily, one would think,—*udbud* i.e. *foi-badud*, 'submerging the body of Christ in the Mass'.

YBL further communicates, ag *idpairt cuirp Christ ocus a fola*, and then quotes verses to prove that *gudb* is the name of a 'reading-bothy.' Its analyses also include *sod sadb*, 'solving questions of scripture'; or else, " *udb* is the name of a *royal palace* full of precious stones, both day and night being *colighted*, so from that was derived the name of the mystic palace of God" apparently meaning C.C. The name of the disease seems mentioned on 80 a 2, barely legible, *in guiseigid buaru (?)*

huile, all, every, 260 *huile bith*; 555 *ule*, gl. '(than) every (song)'.

uined (?) 507 ni *uined* ní na bo recht ríg, gl., ni hairderccaiged, also given in LU, but YBL has the other gl. of LU, ni dénad ní do *aini*, for their text *aened*, but unfortunately, *aini* is also vague, and may mean 'fasting'; or 'pleasure, splendour, happiness' and ideas of the kind. Cr.'s tr. 'he used to take amusement on Sundays, might probably have a negative inserted; but the meaning is quite undetermined, "he did not (—?) anything that was not a king's right", where the last clause is gl. *do reir toili Dé*, 'acc. to God's law'.

-us, usually regarded as a suff. pronominal form, a pleonastic 'them'; 365 *glimsi-us*, 'he corrected them'; 367 *sluinnsi-us*, 'he expounded them'; 375 *sexs-us*, 'he followed them' (?); 519 *cuillsi-us*, 'he subjected them'; 569 *cluidsi-us*, 'he subdued them'.

ut, probably only Latin *ut*, 'as', 379 but the text in any case cannot be construed.

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